





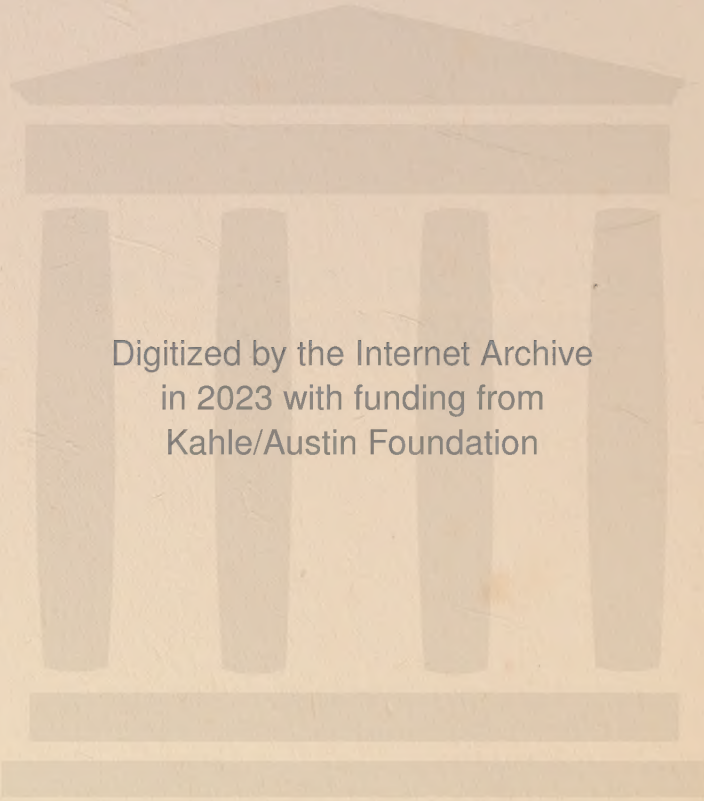








THE RELIGIOUS COMMUNITIES OF THE  
CHURCH OF ENGLAND



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THE  
RELIGIOUS COMMUNITIES  
OF THE  
CHURCH OF ENGLAND

BY  
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WITH A PREFACE  
BY  
THE DUKE OF ARGYLL

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## PREFACE

THIS little volume should prove useful as a guide to all who are interested in Sisterhoods, Brotherhoods, Convents, and Monasteries, both Active and Contemplative, of either sex. No such complete handbook has till now been compiled dealing with the Orders that are in visible communion with the See of Canterbury.

For in those Dioceses of the Catholic Church (since the wonderful movement whose cradle was under the dreaming spires of Oxford) there has been a marvellous recovery of the monastic ideal. Nothing perhaps so impressed the French Priests during the discussion on Anglican Orders in the "nineties" of the last century, as this revival of conventual life, for they visited many of our well-known Religious Houses and were much edified by what they saw.

It would be well for every Diocese to have at least one large Convent of women and a Community or Monastery of men. Even now there are probably few English Dioceses that do not possess one or more Convents of Sisters, generally "Active" ones, but what are also wanted are more Contemplative ones. The greater the pace and bustle of an age, the greater is the need for the contemplative side of the Faith to be emphasised.

In some of the "Active" Communities it has been found possible and advantageous to have an Inner Community of Contemplatives, and this is perhaps the best way of proceeding when the whole or a portion of a Community is feeling the gradual draw to the Life of pure contemplation and Interior Prayer, especially where it is centred round the Blessed Sacrament.

The terms "Active" and "Contemplative," when used of Religious Orders, are after all but relative expressions, *for Contemplation is itself one of the highest forms of activity*

*when rightly understood.* Half the world that has spent its time in criticising Contemplative Orders as "Monastic Drones" has the most rudimentary ideas of what a life of perpetual prayer means—or, indeed, of what any kind of prayer can do and perform.

In a recent appeal which I was asked to make on behalf of the Benedictines of Pershore Abbey in the hospitable columns of our great organ "The Church Times," this passage occurs which may be here repeated.

"It is clear that Contemplative Orders for men are wanted. . . . For Monasticism is a visible embodiment of the root-principles of the Gospel, and it is the "other-wordly" ethic which is inherent in the monastic ideal from the lack of which the Church of England particularly suffers to-day. Her tendencies towards the social, ethical, and missionary sides of Christianity may have been admirable, but they do not cover the whole ground of what should be her activities. For the Life of Prayer—the life of the Contemplative, is one of the highest and truest forms of activity, though the thoughtless, till they start thinking, are often unable to see it in this light. For healthy, normal, and sane development the Church needs to remember the Law of Alternation or the Polarity of Prayer and Work."

I also said: "History shows that ages of civil turmoil and foreign wars have always increased the number of contemplative vocations."

One of the great ideals which all Communities should place before them is the careful cultivation of the ancient Plain Song, or Gregorian Chant, that "Opus Dei," the immemorial ecclesiastical music of the Christian Church. It is one of those activities which Contemplative Orders can particularly give their attention to. When well rendered it will make its way throughout those Dioceses where those Orders dwell, and will perhaps in time infuse some life into dry Cathedral bones. The Convent at Wantage has done a good work in publishing Plain Song on the solêsmes model for the Music of the Mass and other offices. The "Opus Anglicanum," or English Embroidery, was famed throughout the Continent in the Middle Ages; and as it is one of the most beautiful of the Arts, it has long found a home in our Convents.

In olden days, long before the Tudor Pillage, Monastic Communities were the great patrons of Christian Art, and



it is well to realise that they are so in some cases still. Few things are more important than that the architect or designer should hold the Faith and understand the use of the things he designs for a Church or Convent. Nothing teaches the Catholic Faith like a fair building can, so it came that in the Ages of Faith Holy Church encouraged all the Arts, and bid them give of their best for her adornment as the Bride of Christ.

Of the work of "Active" Communities none has proved so valuable, or received such deserved praise from our Bishops, as that which is known as "Rescue Work." All the great English Convents have helped in this work. It is a work which women only can undertake, and best of all those women who have given themselves up to a life of mortification, and who in that ancient dress, unchanged in the changing world of passing fashions, consecrated by age-long custom, have found it a passport for the slums they work in.

A maternal aunt of mine having succeeded Harriet Monsell as second Mother and Abbess of Clewer, and who is still alive as Superioress at Calcutta, I have always been in touch with conventual life and interested in it. From time to time I have had the privilege of seeing at least twelve of our principal Convents (leaving out daughter cells and priories dependent on them), such as those which are housed in the great Mother Houses of Clewer, East Grinstead, Holy Cross, Hayward's Heath, Wantage, Aberdeen, the Holy Name at Malvern, and three of the Oxford Houses. It is a good thing that these Mother Houses always stand ready to receive the nuns and sisters who have worked in distant missions in some big city and give them a spell of quiet to recover in.

Housed in a portion of their ancient buildings, I think the Benedictine nuns at Malling in Kent are a most interesting Community of strict Contemplatives, who have been for years known to the writer, who remembers now no less than three Abbesses. Those who have read Benson's "Light Invisible" will remember the story of the nun at prayer before the Most Holy Sacrament, and the old priest's explanation of what intercession before the Tabernacle meant. Malling was the scene of that incident.

Of the buildings I have seen, I think that the reredos of the Convent of the Holy Name at Malvern, which I visited

with Lady Beauchamp, is a fine example of Mr Comper's work; and the Conventual Chapel of the Hospital of S. John at Cowley in Oxford, also one of the gems of Mr. Comper's art, contains a magnificent stone rood screen, and very fine windows and ornaments. A visit to it is a perpetual pleasure and inspiration.

We are glad to think that in many Communities the Blessed Sacrament is perpetually reserved. May the number of such Houses rapidly increase.

There can be no reasonable doubt that in another ten years Perpetual Reservation will be as common in our country churches as it has become in urban areas. The absence of it in country parishes is simply one of those insularities which the teachings of the war, and its aftermath, will result in remedying.

The Rev. R. J. Campbell's notable words about the atmosphere of the French churches, where he first realised what it meant, have had an effect of far-reaching magnitude. One thing is certain, and that is, that as regards Community Chapels, it is inconceivable that any Bishop who holds the Catholic Faith on the Eucharist should continue to prevent or discourage Active or Contemplative Orders of either sex from enjoying the great blessing which the Perpetual Reservation of the Blessed Sacrament brings with it. The excuses about an "unprepared laity or possible profanation" cannot be advanced in regard to Religious Houses.

In the Dioceses of the Scottish Church the practice has never died out, but even there it is by no means as widespread as it should be.

Have the readers of this volume ever pondered over that great list of Abbesses and Queens, 192 in number, all of the Saxon period, which appears in the *Liber Vitæ* of Durham (Surtees Society)? In that great Bede's roll, without any indication of what Abbey they ruled or what Kings they had once been wedded to, flaming in gold and silver lettering, stand those strange Saxon names. Here and there we can identify one or two for certain, and that is about all. Of some we know the great Houses over which they once bore rule in Saxon England, others must be the otherwise unrecorded successes of Saints like Hilda, or of those whose very foundations may have vanished in the Danish invasions.

Up and down the English realm stand countless reminders of England's sainted nuns and abbesses whose names are

still remembered by entries in fading Calendars. Oxford reveres the Abbess Frydeswyde as its special Patroness and Protectress. Far away on the Cornish headlands S. Ia raised a home of prayer by storm-sick seas. S. Bega did as much farther north on the Irish Channel. Kent, the Garden of England, produced an extraordinary contribution to the number of S. Scholastica's daughters, for in an older Folkestone now beneath the waves stood the Abbey ruled by S. Eanswythe, daughter of the Kentish King. S. Sexburgha, Queen of Kent, built S. Mary's Abbey at Sheppey, and died as a nun at Ely, under her sister S. Ætheldreda. SS. Mildred, Eadburgha, and many more, all of royal blood, flourished in Kent and left sweet memories behind them which will last as long as history endures and pens remain to commemorate those early teachers of S. Benedict's Rule.

ARGYLL.

INVERARAY CASTLE, ARGYLL,  
ALL SOULS' DAY,  
*November 2nd, 1917.*





## FOREWORD

A GREAT work for God and His Church is being wrought among us by the ministry of Religious Communities of women. It is being done quietly and without observation. There is no desire on the part of these Communities to let the world know what their work is. They are content to do it as unto God, for the love of God and the souls for whom Christ died, in response to the vocation wherewith they were called. They shrink from publicity of any kind; and thus it is that, save in the immediate vicinity of their respective spheres and among those who take an interest in and support their work, the unceasing prayer and good works of these Communities are largely unknown.

With every desire to respect this wholesome shrinking from publicity in an age that regards advertisement as a virtue, it is the purpose of the first part of this book simply to trace the genesis of the community life for women in the Church of England since the Reformation period, and by means of brief historical sketches of the various Communities to indicate their growth and their distinctive works. No other book of the kind is known to the writer, and it is therefore the first attempt historically to bring together the data relative to the revival of the Religious Life among us. The information has been collected from a large number of sources, and the narrative will serve its purpose if it be regarded merely as informative of a striking religious factor in the life of the Church, and introductory to a larger and more complete history written by a more competent authority.

It is hoped however that it may have another effect. The position of women relative to the Church is one of the questions of the moment. It is more than hinted that the Priesthood should be open to them. It appears a fitting

opportunity to let this book tell the wonderful story of how God has used, and is now using, the ministry of devoted women for the noblest ends, and it may lead those women who have a stirring of the sense of vocation for the work of God to inquire if the way is being shown to them through community life.

There is much in the feminist movement of the present day that can be paralleled in the circumstances of the period of the genesis of Sisterhoods in the Church of England. The literature of that time relative to the position and work of women will well repay study. May a like happy result for religion be effected, and the feminist movement find its true end and calm in devotion to God and in response to the call to the Religious Life and to service for suffering humanity.

### POSTSCRIPT

PUBLICATION of books has suffered diminution and delay owing to the stress of war-time conditions, and this volume, originally designed to make its appearance in 1916, has been unavoidably delayed in the press.

In the interval at least three new Communities are announced as in course of formation. The Mildmay Deaconess Institution is being entirely transformed. For the first time in the Scottish (Episcopal) Church a Deaconess has been ordained in the Diocese of Edinburgh. Other minor changes have occurred. Should a second edition be called for these corrections will be duly made. Any further information supplementing that given in the text will be gratefully received.



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PART I

*SISTERHOODS: ACTIVE AND CONTEMPLATIVE*





## CHAPTER I

### VOCATION, OR THE CALL OF GOD TO A RELIGIOUS LIFE

**I**N tracing the genesis and growth of Sisterhoods in the Church of England, it may be advisable at the outset to deal with the importance of Vocation, or the call of God to a religious life. This is the one prime essential, and therefore it is a fitting preliminary to have an exact idea of what community life implies. The groundwork of such a life is the persuasion of each member that God has called her entirely to forgo the claims of society and family and devote herself wholly, entirely, and unreservedly to the work of God, whether actively or contemplatively, in the directions which He points out.

A Sisterhood or Religious Community of Women is a society of women who have heard and responded to the vocation wherewith they were called, who are persuaded that they have each this Interior call to tread the narrow way of Poverty, Obedience, and Chastity, who unite together in community for the purpose of obeying their vocation to the best of their ability. They separate themselves from the world, not for the mere intention of carrying on some beneficent works of mercy, or to be skilled in C.O.S. methods, or to be expert in philanthropy, but with the persuasion that they are separated unto God for the Kingdom of Heaven's sake. A Sisterhood is not to be thought of as a mere congeries of pious women desirous to do in the world all the good they can through the power of association for that purpose. It is not a sphere to which women turn when they have tasted to the full all the pleasure the world can give and are satiated with it, or have experienced the trials and sorrows of the world and desire to escape them. It is not a short and easy way whereby women may pass pleasant lives.

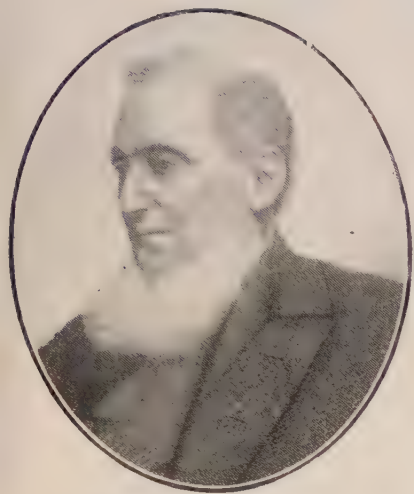
The fact that there exist some such conceptions of

#### 4 SISTERHOODS—ACTIVE AND CONTEMPLATIVE

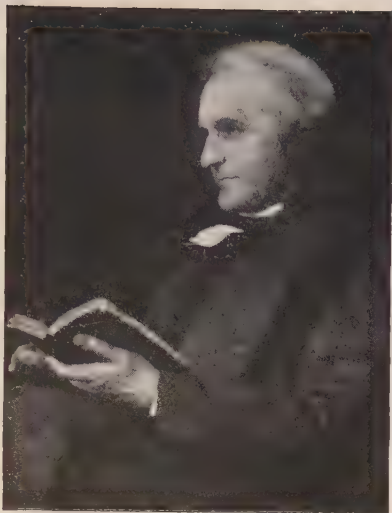
Sisterhoods makes it necessary to emphasise the reality of the sacrifice which a true response to Vocation entails. There are the many who are called by God to serve Him in ministrations to the poor and suffering; and this call of service, with the splendid response it has evoked, is one of the features of present-day religion. But beyond what may be called the ordinary vocation to this service found in the opportunities of daily life or in ministrations that do not demand entire sacrifice, there can be no question that God does call to some to give up *all* and follow Him, that a whole and entire sacrifice and dedication of the life is required. Our Blessed Lord Himself speaks of this higher call and devotion to His service, "which all cannot receive, but they to whom it is given." Moved by the Holy Ghost there comes to some the irresistible impulse of grace to forsake what they lawfully may "for Christ's sake and the Gospel's." This working of the Spirit of God in the soul, calling to a separated life, is what we call Vocation, and is defined as "a disposition of Divine Providence whereby persons are invited to serve God in a special state under obligation of the Evangelical counsels. This call comes to souls with a certain pressing invitation, with a strong desire of self-sacrifice, and of advance in the knowledge and love of God."

So this vocation, this special calling to a separated and self-surrendered life, is not a mere call to any opportunities of work at hand, but primarily God's call of a soul to Himself, to a life of communion with Him. Every Sister realises this as a primal factor in the ordering of the Community. The idea of her life in God is always first in everything; then the thought of her work for God. "First give yourselves to God, then give your work" said a devoted Bishop of the Church to some who came to offer him help, and it is the reality of this self-oblation of the Sister that draws a blessing from God upon her work.

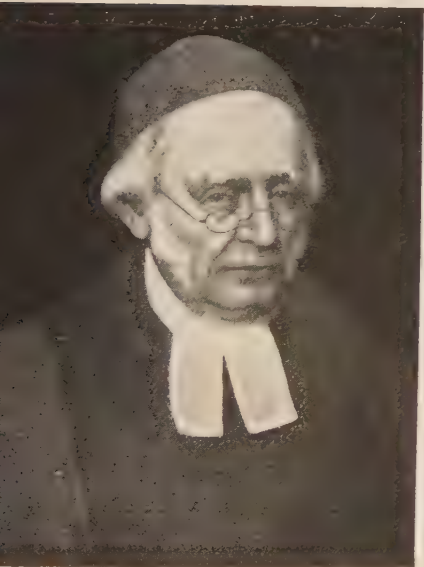
We find an illustration of this in the Archbishop of York's fine message to the Church of England Men's Society at a recent Conference. He spoke of the inestimable value of Retreats and Quiet Days for Men who were pledged to service, because only from men who had first learned to be with God and seek His will could there come vision and inspiration in work. The Sister who is truly called will in proportion to the clearness of the call give herself to God



THE REV. A. R. C. DALLAS.



CANON LIDDON.



DR. PUSEY.



FLORENCE NIGHTINGALE.





S. MARY'S, ST. LEONARDS-ON-SEA : WOODLAND PATH (*see page 29*)

and make complete her surrender. This response will be the gift of all that she is to God for ever, a life devoted. Her life will be one long act of self-sacrifice, and each detail of that life is governed by the same great ennobling principle. The heart which has given all to God, and by so doing given up home life, pleasures, comforts, worldly position, wealth, time, energies of soul and body, to God, has much more love than others to give to whatever work God may direct her. Any association of women for purposes of charity may be a useful institution, but it lacks the constraining power and force of the Blessed Spirit which the sacrifice of the devoted life gives to the religious Sisterhood. It is the life consecration of the Sister in obedience to the call of God that enables her to serve God with fastings and prayers day and night, and makes it a joy to seek to win souls for God in the dark spots of our cities. The people in the slums have learnt that a Sister does not work in their midst from motives of philanthropy, but because she is wholly devoted to God and desires to win them for God. They have been quick to learn the distinction between merely social service and the service that is the outcome of self-sacrificing love springing from surrendered love to God. She can go in and out among them, protected by the fact of her vocation and the self-consecration of her response.

From what we have said it will be gathered that the strength of the Community lies in the constant communion with God made possible in the fullest degree by the ordered system or Rule of the Community. The hidden force which lies behind the Community and behind each individual Sister's life is Prayer. The Sister's life is a life of Prayer, and the spirit of prayer enters into everything she does, sustaining her life for God and gifting it with power and capacity for service. Much is made of intercessory prayer for the work of the Church at home and abroad, and specially for God's blessing on the particular works of her Community. Out of the hidden life of prayer her work grows naturally. God's love, shed abroad in her heart by the Holy Ghost, cherished by the daily Eucharist, the Divine Praises which rise hour after hour in the Community, and her prayers without ceasing, imply a heavenward movement which must be continually lifting up and carrying other souls onward to God.

## 6 SISTERHOODS—ACTIVE AND CONTEMPLATIVE

The life of the Community is an ordered one. Each member owes the duty of obedience to its Rule and its Superior. The life of the family is taken as the basis of the Community in its internal ordering. The head is named Abbess, or Mother, and the relation of the members to the head is considered a filial one, and to each other a sisterly one. There is a definite prescribed Rule, to which implicit obedience is essential as a condition of Community membership. The Rule declares the object, spirit, and work of the Community. It provides for the Officers and their election, the admission of Postulants, Novices, Professed, the summoning of Chapters, the formation of Branch Houses.

The Rule is the very heart of the Community. It pervades the whole day and every part of the day. It is never absent from the mind of those bound to observe it. The habits of the Community are formed by it, its daily routine settled by it, and the temper of the members moulded by it. The object of the Rule is twofold: (1) the personal holiness of each individual member, and (2) the harmony of the whole Community. No one is allowed to become a Sister until she has become thoroughly conversant with the Rule and has given her hearty assent to it. Hence the adoption of the Rule is voluntary in each case, and after a searching probation; but once adopted, obedience to it in every detail is obligatory. It is for this reason that a Novitiate is essential to those who desire to enter a Sisterhood, and often a long Novitiate.

After the Rule comes the need of a Head—a Superior—whose powers are limited and directed by the Rule, but who can see that the Rule is equally and impartially administered and observed, who can initiate work and can provide for its continuance, who can adjust differences and stimulate and encourage the Sisters, and who will cultivate the religious spirit in the Community as a whole and in each individual member.

Each Community has its House, its fixed place of residence. The Sisterhood must be a unit, a Christian family among the families on earth, brought together and held together, not by the tie of blood, but by common union with Christ. It must have its home apart from others in which its family life is carried on in its own distinct unity. The Community House has two centres or rallying points: a Chapel for the

spiritual life and a Common Room for the social life. In the Chapel the Sisters meet seven times a day to unite in prayer and praise, and daily to receive the Bread of Life, or as often as possible. In the Common Room, once each day, the Sisters meet for recreation and the interchange of social life.

We can fitly conclude this preliminary sketch of Religious Vocation and Life by an extract from a sermon by Canon Liddon on "A Sister's Work." "Such undertakings and the lives which warrant and complete them are an embodiment of the whole Church; they are the salt of the Church as the Church herself is the salt and preservative of the world. Let us then associate ourselves with it by a threefold effort: by an endeavour to understand it better, by hearty prayers for its success, and by contributing something to its support which will really involve sacrifice on our part, and so will enable us to enter into a spirit which produces such admirable results. We cannot but be bettered ourselves by an intelligent, prayerful, self-sacrificing endeavour to assist these ministers of mercy."



## CHAPTER II

### FIRST EXPRESSIONS IN ENGLAND SINCE THE REFORMATION FOR THE NEED OF DEVOTED WOMEN

THE Religious Houses suppressed by Henry VIII and refounded in the reign of Queen Mary were dissolved by Queen Elizabeth, and from that time till 1844 the Church was deprived of anything of the nature of monastic institutions or the Religious Life. It is true that the idea was never lost sight of in this long desolate period. It is a testimony to the need met by the Religious Life, that despite every difficulty and all its long unpopularity in England there were the earnest and devout who regretted its loss and attempted to revive it. The story of what the Puritans called "The Arminian Nunnery" is a familiar one, and Nicholas Ferrar, in the quasi-community, if family, life at Little Gidding in 1625, at least kept the idea alive. Recorded in the autobiography of one "Father Bede of S. Simon Stock," a Decalced Carmelite, known before Religion as Walter Joseph Travers, we have an account of twelve ladies of good birth who lived in community in London under the direction of Dr. Sancroft, Dean of S. Paul's. Very little information is given us, but the end of the Community came when the lady designated as Abbess, sent to Flanders to study the Rule of S. Benedict in one of the Benedictine Houses, married, and seceded to Rome.

In 1694, Mary Astell, the daughter of a Newcastle merchant, drew attention to the desirability of some kind of revival of a "Religious Retirement." She wrote "A Serious Proposal to the Ladies," in which she outlined her idea of erecting "a Monastery" or, to avoid offence by such a name, "Religious Retirement." The publication was favourably received, and in 1697 a Second Part appeared dedicated to the Princess Anne of Denmark. It indicated that "a certain great lady," either Queen Anne or Lady E. Hastings,

had promised £10,000 for such a building. Bishop Burnet used the anti-Roman prejudice effectively against the scheme and it was also denounced by "The Tatler." So it came to nothing. About 1697 Edward Stephens proposed to found a religious house, first for women and then for men. The interest of this project lies not only in the idea he expressed, but in the fact that a "Religious Society of Single Women" was begun, and that he had for the purpose "procured a Friend to take a Lease of a convenient House of near £40 per annum."

About twenty-one women seem to have joined the Society. The account will be found in a "Letter to a Lady," with "The More Excellent Way, or a Proposal of a Compleat Work of Charity," written by Stephens. In 1698—that is, about the same time that Stephens was putting forward his views—a book of devotion for the family was published by Sir George Wheeler. Among other things he pays a warm tribute to the Monasteries he had seen in Greece, and advocates Monasteries for women as "more convenient, if not very necessary, for all times and countries," while deprecating, curiously enough, Monasteries for men. He looks forward to less unprejudiced times, in which the Religious Life may be restored.

The next trace of the feeling after Religious Communities is in 1737, and is related in the Life of Archbishop Sharp of York. The proposal emanated from Scotland, when Sir William Cunninghame, the Laird of Prestonfield, near Edinburgh, approached Archdeacon Thomas Sharp, son of the Archbishop, with a project for "a Nunnery of Protestant religious and virtuous persons, well born, of the female sex, conforming themselves to the worship of the Church of England." A detailed scheme was drawn up, and Sedgfield, Durham, was suggested as the place for establishing the Nunnery; but the Archbishop frowned upon it, and a promising scheme, well worked out, came to nought. The references to the subject in the period from Elizabeth till 1826 have never been worked out, but Archbishop Leighton, Fuller, William Law, John Wesley, Howard the philanthropist, and others desired to see the restoration of the devoted life in some measure or another in England. It is even suggested that John Wesley drew up his Rules for the Methodist Society upon the basis of the Benedictine Rule.

The formation of the first Sisterhood in England since the Reformation period dates from 1844, but for some years immediately prior to that date the minds of thoughtful men and women in the Church had been turned to the inestimable advantage of the association of cultured and devoted ladies for work among the poor and in hospitals and infirmaries. This coincided with a distinct movement analogous to the feminist movement of our own day for a greater utilisation of the special gifts and talents of women in the religious, social, and philanthropic activities of the nation. As far back as 1826 we read in the life of the Rev. Alex. R. C. Dallas, that while Curate of Wooburn, Bucks, "the experience of two parishes and continual intercourse with the poor led him to feel very keenly the lack of proper nursing and attendance in sickness. The doctor often lived at a great distance, and the care of a large circle of parishes was committed to one young practitioner. The village nurses were deplorably ignorant, and Mr. Dallas, having resided in France and having seen the superior nursing and the many advantages resulting from the system there carried on of the 'Sœurs de la Charité,' devised a plan for the same system to be adopted in England."<sup>1</sup>

He appears to have impressed his views upon one who was in his day a great physician as well as philanthropist and philosopher, namely Dr. Gooch. Like Dallas, Gooch had visited Belgium, and, like Howard the prison reformer, had been most interested in the Beguines and their works of mercy, their well-ordered hospitals and their general efficiency in visiting and prescribing for the sick poor. He published an account of his visit and experiences, with the conclusions he formed directed to the advantage of a like system in England, in "Blackwood's Magazine."<sup>2</sup>

Immediately following the article in "Blackwood's Magazine," which though written by Dr. Gooch owed its inspiration to Mr. Dallas, the latter published a pamphlet entitled "Protestant Sisters of Charity," which was circulated widely, and had the effect of directing public attention to the need and desirability of Sisters. This pamphlet was addressed to the Bishop of London (Dr. Horsley), "developing a plan for improving the arrangements at present existing for

<sup>1</sup> "Incidents in the Life and Ministry of the Rev. Alex. R. C. Dallas, M.A." Nisbet & Co., 1873, p. 238.

<sup>2</sup> *Blackwood*, December 1825.

administering medical advice and visiting the sick poor." He advocated the establishment of a society of devoted women similar to that of the Order of Nuns in France called "*Les Sœurs de la Charité*," of whose beneficent work he gave a minute account. His specific proposal was that "a Society of Females be formed to be called the Protestant Sisters of Charity (unless some fitter name should be selected for it); that they shall be placed in parishes where the particular exigencies most require them; and that their occupation shall be to visit the sick and afflicted, administer simple remedies for such diseases as they are able to recognise, and act under the directions of the appointed medical man in such as are above the reach of their knowledge; that in all cases they shall make it a main object to improve the opportunities afforded them for the advancement of true religion in the hearts of their patients; that with this view they shall be placed under the superintendence and direction of the parochial clergy, to whom they shall report the results of their visits and from whom they shall receive instructions." <sup>1</sup> He further proposed that the Archbishops and Bishops should be earnestly entreated to afford it their countenance and support.

This pamphlet was a striking expression of the need for religious Communities of women, and the first attempt to consider the possibility of Sisters at work in England on the same lines as the Sisters in France and Belgium. Its publication resulted in much interesting communication with the Quakeress philanthropist, Mrs. Fry. She took up the plan advocated by Mr. Dallas to a large extent, and carried it out in the nursing establishment at Raven Row, Whitechapel, and afterwards in Devonshire Square, London. This was one direct result of his effort, but the time was not yet ripe for the development of his ideas on the lines now so familiar in the formation of English Sisterhoods. Still it paved the way in the public mind, and one notable man of the day was struck by the force of what Mr. Dallas urged. For Robert Southey, in his "*Colloquies on the Progress and Prospects of Society*," <sup>2</sup> dealt at length with the plan in warm advocacy, quoting not only the pamphlet but also

<sup>1</sup> "*Protestant Sisters of Charity*." A pamphlet addressed to the Bishop of London.

<sup>2</sup> Sir Thomas More on "*Colloquies on the Progress and Prospects of Society*," by Robert Southey, Vol. ii., pp. 129-134 (1829).



two letters signed "A Country Surgeon" which had appeared in "The Medical Gazette," and are now known to have been written by Dr. Gooch, who had corresponded with Southey on the subject. The article in "Blackwood's Magazine" and the two letters are reprinted for the most part as an appendix to Southey's volume.

Dean Howson, in his well-known brochure on "Deaconesses," thus refers to Southey's share in giving expression to the need for Sisters' or like Communities: "There is one name above all others to which it is natural here to refer. It is almost fifty years ago that Southey, in the first number of this Journal, forcibly pointed out the removal of the old reproach that Protestantism has no Missionaries. It is almost exactly thirty years ago that he told again how he had watched "the unpromising commencement of the Protestant Missions, their patient progress, and the success with which God was blessing them," and then he added, "Thirty years hence (that is, about 1860) another reproach may also be effected, and England may have its Sisters of Charity."<sup>1</sup> The rest of the quotation forming the conclusion of Colloquy XIII must be given.

"It is grievously in need of them. There is nothing Romish, nothing superstitious, nothing fanatical in such associations; nothing but what is righteous and holy; nothing but what properly belongs to that *Threskeia*, that religious service which the Apostle James, the brother of our Lord, has told us is pure and undefiled before God and the Father. They who shall see such societies instituted and flourishing here may have a better hope that it may please the Almighty to continue His manifold mercies to this Island, notwithstanding the errors which endanger it and the offences which cry to Heaven."<sup>2</sup>

In "The Educational Magazine" for 1840 there is mention and strong commendation of the pamphlet Dallas published. In the same year an interesting series of papers on "Sisters of Charity" appeared in the Magazine.

It cannot be gainsaid that Southey's advocacy of Sisterhoods or something akin to them influenced public opinion of the day to an enormous degree, familiarising it with the idea. Yet to the Rev. A. R. C. Dallas, in conjunction with Dr. Gooch, who wrote from the medical point of view,

<sup>1</sup> "Deaconesses," by Dean Howson, p. 29.

<sup>2</sup> "Colloquies," p. 330.





S. MARY'S, ST. LEONARDS-ON-SEA: THE SCHOOL (*see page 29*).



S. MARY'S HOME: WANTAGE (*see page 42*).



ASCOT PRIORY (*see page 36*).



THE HERMITAGE, ASCOT, WHERE DR. PUSEY DIED (*see page 36*).

must be given the credit of first taking up and advocating societies of Sisters of Charity in his letter to the Bishop of London.

The effect not only upon public opinion, but upon religious thought, of the attention drawn to the remarkable work of the Beguines cannot be too much insisted upon. The absence of any institution of the kind in England was seen to be to the country's loss. The force of Southey's appeal must have been very telling. "Why then have you no Beguines? no Sisters of Charity? Why, in the most needful, the most merciful form that charity can take, have you not followed the example of the French and the Netherlanders? No Vincent de Paul has been heard in your pulpits; no Louise de Gras has appeared among the daughters of Great Britain. Piety has found its way into your prisons; your hospitals are imploring it in vain; nothing is wanting in them but religious charity; and oh, what a want is that! . . . It is not in the hospitals alone that this blessed spirit of charity might be directed; while it reformed these establishments by its presence it would lessen the pressure upon them by seeking out the sick and attending them in their own habitations."<sup>1</sup>

<sup>1</sup> "Colloquies," p. 318.

## CHAPTER III

### SISTERHOODS AND HOSPITALS

ONE of the main causes that enabled Sisterhoods to make their way steadily and surely in the Church was the terrible need that existed for the ministry of devoted women in hospitals, which it was thought could be supplied through organised religious Communities. In a valuable book dealing with this particular question, "Hospitals and Sisterhoods," by Miss Stanley, the preface states "that there are on the one hand great defects in the existing state of our hospitals, and that on the other hand there is an increasing desire amongst Protestants to introduce and revive the voluntary system of charitable services which was extinguished at the Reformation, owing to the abuses which were found in some of the conventual establishments, cannot be doubted. . . . Nothing yet attempted has reached the evils complained of in our hospitals."

The great need indicated in the book was that of attending to the souls of the patients, and having a high moral and religious tone characteristic of the work of those who were attending the sick. The hospital patients were ministered to by overworked stipendiary Chaplains, or voluntarily by Priests sufficiently occupied by large parishes. The class of nurse was so low that it was hopeless to expect any improvement through them. For "only a very low class of women apply for the situation of under nurse, and the difficulty of procuring them at all is so great at times that matrons are often obliged to receive them without obtaining any character. Till within the last few years drunkenness was carried on to a fearful extent; and though this has been considerably checked, it still remains the besetting sin of nurses; and excuses are made for it on the plea that they need the support of spirits under their harassing work. A medical man in one of the large northern hospitals was



questioned as to the religious character of the nurses. 'If I can obtain a sober set,' was his answer, 'it is as much as I can hope for.' Frightful tales of profligacy amongst the nurses have been brought to light by inquiry, and it is often the case that the best nurses, so far as medical attendance and skill goes, are the worst characters." The author of this book sent to a large number of people connected with or interested in hospitals for their opinions, and the general consensus of opinion was that the standard of nurses would be required to be raised considerably to effect any influence for good morally and spiritually, and that it was eminently desirable that means should be adopted whereby through trained and selected nurses the patients might be uplifted in tone and morality. How could this be done?

The writer, in dealing with general attempts made to remedy the evil or suggestions as to betterment, quoted from the article in "Blackwood's Magazine" in 1825 dealing with the want of nurses for the sick poor, under the title "Sisters of Charity," to which we alluded in our last chapter. Mrs. Jameson, in her "Sisters of Charity Abroad and at Home," identifies the author of this article as being Dr. Gooch. He says: "My friend C—— is a country clergyman. In his youth he was an officer in the army and served during several campaigns in the late war in the Peninsula. At the conclusion of the war he quitted the army, looked round for a profession, and, unsuitable as it may appear, fixed on the Church, and having passed the requisite time at college in honest and earnest study, he took orders and obtained a curacy. He sometimes comes to town to visit me. On one of these occasions he was complaining of the difficulty of procuring medical attendance for the sick poor of his parish, many of whom lived far from the town where the parish surgeon resides, and he was wishing that it was possible to procure a few women of a superior order to the generality of nurses, and taught by a residence in hospitals to relieve the most common kinds of illness. 'They should be,' he added, 'animated with religion; science and mere humanity cannot be relied on.' An order of women such as these, distributed among the country parishes of the kingdom, would be of incalculable value. It was formerly the boast of the Catholics that the Protestants had no Missionaries. That boast is silenced,



but they may still affirm that Protestantism has not yet produced her Sisters of Charity. . . . The attendants on the sick, whether professional or menial, are commonly actuated by scientific zeal, by mere natural humanity, or by mercenary motives ; but these cannot be trusted to for steady attention—the one subsides with the solution of a question, the other hardens by habit, the last requires zealous inspection. There are long intervals of indifference and apathy and inattention ; we want an actuating motive of a more steady and enduring nature, which requires neither curiosity nor emotion, nor avarice to keep it alive, which still burns in the most tranquil states of mind and out of reach of human inspection ; and this motive is religion. . . . Let the Church, or if not, let that class of Christians in whom above all others religion is not a mere Sunday ceremony, but the daily and hourly principle of their thoughts and actions—let all serious Christians, I say, join, and found an order of women like the Sisters of Charity in Catholic countries ; let them be selected for good plain sense, kindness of disposition, indefatigable industry, and deep piety ; let them receive not a technical and scientific, but a practical medical education . . . let such women, thus educated, be distributed among the country parishes of the kingdom . . . and I fearlessly predict that my friend will no longer complain that his sick flock suffers from medical neglect."

As we have already seen, the country clergyman alluded to was the Rev. A. R. C. Dallas, who before his ordination had served in the Peninsular War. The debt that is owing to Dallas for directing attention to the benefit of Sisters of Charity in the Church comes out clearly in the article. One plain fact emerges : that the need for something to be done to aid the sick, whether in hospital or in country parish, was clamant, and that those who were engaged as nurses were inefficient, incompetent, and of a low order.

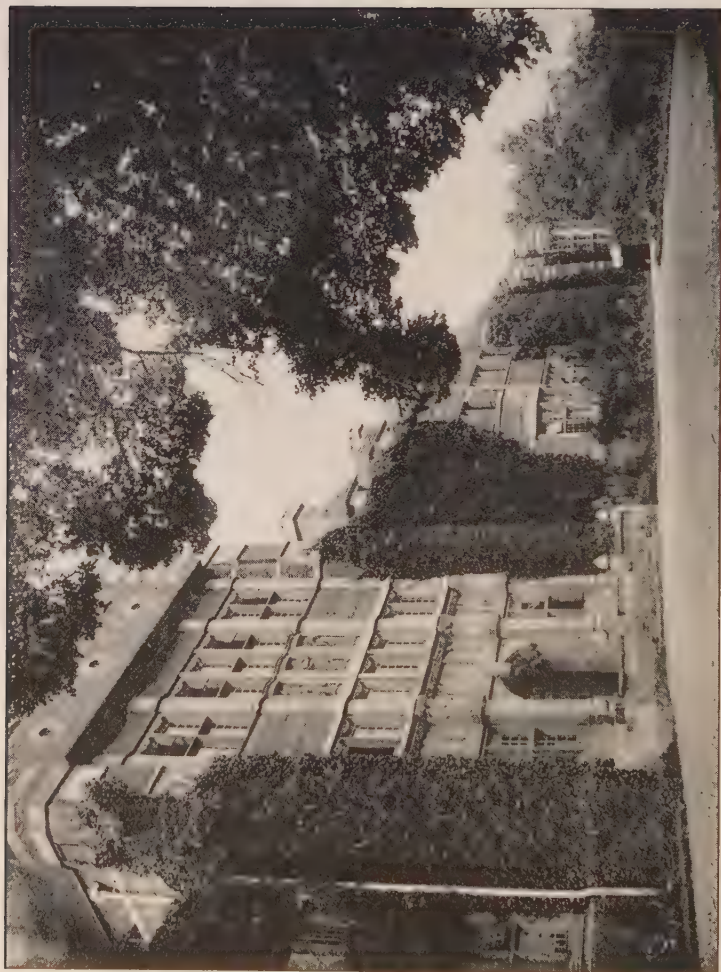
It is necessary to be quite clear about the urgency of the hospital and sick nursing question, because it was one of the greatest factors in determining the response of women to a devoted life. It is brought out very forcibly by Mrs. Jameson in her "Sisters of Charity, Abroad and at Home." She describes an inquiry made into the type of women employed as nurses, and, with the modern organisation of hospitals and Red Cross work and nursing, the state of things revealed seems absolutely incredible. She says,



THE REV. W. UPTON RICHARDS.



ALL SAINTS', COLNEY: THE BURYING GROUND  
(see page 49).



ALL SAINTS', COLNEY: THE CONVENT (see page 49).

"On the whole the testimony brought before us is sickening. Drunkenness, profligacy, violence of temper, horribly coarse and brutal language: these are common. We know that there are admirable exceptions, more particularly in the great London hospitals. . . . Still the reverse of the picture is more generally true."<sup>1</sup>

The result of this inquiry and a comparison between our English system and that of Sisterhoods abroad led to a paper being drawn up and sent round to a number of chaplains, medical men, and governors of hospitals, containing a sketch of the training system of Kaiserswerth and elsewhere, asking that some means might be devised to secure a better class of nurses, but nothing came of it. Admiral Sir Edward Parry, head of the Naval Hospital at Haslar, tried to induce three or four respectable women to volunteer their services and undergo a special training to replace the women of low character perforce employed as nurses at the hospital; and though his appeal was signed by five medical men and circulated extensively, he did not receive a single offer. The Bishop of London publicly expressed his regret that he had seen, one after another, all the plans for raising the status of nurses fail utterly. As to the reason for it he was as much at a loss as Sir Edward Parry.

What hospitals, infirmaries, and general nursing owe to the impulse created by the movement resulting in the formation of Sisterhoods can never be over-estimated. We have already alluded to the direct result of the appeal for Sisters of Charity, with the principal aim of nursing, in the establishment founded by Mrs. Fry, the first in the country for the training of nurses for the sick. It was a visit she paid to Kaiserswerth in 1840, and the wonderful results of the Deaconess Hospital, which not only trained nurses there but had formed branches for the same purpose throughout Germany that arrested her attention. Here was something which was answering the very need of the moment in England. In 1841 she brought her project for a Nurses' Training Institution before the Bishop of London (Dr. Blomfield) at an interview in which she desired to learn his views "respecting the new institution for the Protestant Sisters of Charity." The Queen Dowager, through Earl Howe, lent her patronage to the scheme, and in the letter announcing it said that "any

<sup>1</sup> "Sisters of Charity, Catholic and Protestant, Abroad and at Home," by Mrs. Jameson, 1855, p. 77



little objection the Archbishop had felt was now removed." This objection appears to have been to the title, "Sisters of Charity," which Mrs. Fry first gave to her nurses, and Queen Adelaide afterwards wrote suggesting a change to "Nursing Sisters," which was done.

Founded in July 1840 and established in Raven Row, Whitechapel, the Nurses' Home was within easy distance of the London Hospital, where some of the probationers were sent for training. In 1842 removal was made to a new Home in Devonshire Street, Bishopsgate, the first Superintendent being Mrs. Kennion, and subsequently in 1847 to 16 Broad Street Buildings, and finally in 1850 to Devonshire Square, Bishopsgate. The latter premises were purchased in 1872, and still remain the home of the Institution. Its growth and development in usefulness need not be further gone into, as outside our scope, but the aim and object set forth by Mrs. Fry deserve mention. It was founded with "a view of supplying a deficiency long felt and complained of by the public—that of experienced, conscientious, and Christian nurses of the sick—and also to raise the standard of this useful and important occupation so as to engage the attention and enlist the services of many who may be desirous of devoting their time to the glory of God and for the mitigation of human suffering."

What led the country more than anything else to look with favour upon religious Communities of women was the employment of ladies as nurses in the Crimean War. Up to that time prejudice against the women of England forming themselves into Communities was strong. So when Sisterhoods began to be formed, as at Park Village, Devonport, Clewer, Wantage, etc., it was the signal for the violent outbreak of fanatic animosity against them. The persecution directed against them was unrelenting. The inexperience and consequent mistakes at first in the initiation of Sisterhoods, and sometimes injudiciousness, afforded some ground for the opposition and censure met with. While, then, the country was prejudiced against them and opposed to religious Communities of women, the Crimean War broke out, and with the news of the victory at Alma there came also the tidings that three thousand men lay helpless and unassisted in the hospital at Scutari, with the wounds festering in their flesh for want of nurses to attend them. The whole nation was roused; help it was felt



must be found instantly, and showers of suggestions were made in newspaper and magazine. The bitter upstanding prejudice of wellnigh an entire people was blown to the winds before the irresistible power of a practical necessity. To the despised Sisterhoods the hopes and attention of the whole nation were turned, and from their ranks, so often declared to be composed only of dreaming enthusiasts and Jesuit agents, the nurses came forth who were to carry the help and consolation of England to the suffering thousands who spent their blood in her defence.

With the thanks and blessing of the whole country they departed, to be later on extolled in the warmest terms of admiration and approval before the Houses of Parliament. The band of nurses was headed by Miss Florence Nightingale, herself one who had undergone training at Kaiserswerth, and her noble work silenced for ever those who would have contended that delicately nurtured women were incapable of bearing physical hardships, or that voluntary work undertaken from the highest motives had not a special value of its own. It was significant that within three days of the time when the want of nurses for the war was made known, two hundred and eighty women of gentle birth offered their services. Only fourteen were chosen, because the whole ideas, habits, and education of the other gentlewomen unfitted them for this particular work. Some of these later found a vocation for the Religious Life. The value of the training and discipline and devotion of religious Communities of women was now realised, the tide of popular favour fairly turned, and the absolute necessity of some organised system of Sisters of Charity was felt for work in hospitals, penitentiaries, prisons, schools, neglected country parishes, and populous parishes in the great cities and towns. Sisterhoods developed upon the lines of meeting these necessities, in their active works, combined with contemplative and devotional work as set forth in the Community Rule of Life. Latterly came "Enclosed" orders.

## CHAPTER IV

### S. JOHN'S HOUSE

THE first outcome of the movement for the provision of a higher class of nurses, trained for their work, was as we have seen Mrs. Fry's Institution. This was the first attempt in the country to raise the standard of nurses, and at first it made but small advance. The thoughts of physicians and surgeons were however being directed to the enormous advantage of trained and skilled nurses of a superior type, and King's College Hospital has the credit of being the first to initiate reform in this direction. On its medical staff were Dr., afterwards Sir William, Bowman, Dr. Todd, and Dr. A. Farre, leading physicians of the day, and they sent a circular embodying their views to a number of eminent men, and a meeting was convened to try and further the provision of qualified and better class nurses for hospital work. The Duke of Cambridge presided, and he was supported by Dr. Blomfield, Bishop of London. Queen Adelaide gave her patronage, and it was further supported by the Archbishop of York and the Bishops of Ripon, Salisbury, Chichester, Gloucester and Bristol, Manchester, Lichfield, Oxford, Norwich, and Llandaff. The proposal was adopted, and a Council was formed to carry it out, consisting of the Bishop of Lichfield, the Earl of Harrowby, Earl Nelson, Rev. C. Wordsworth, Rev. Dr. Jelf, Rev. J. S. M. Anderson, Rev. E. H. Plumptre, Dr. A. Farre, Dr. Mervyn Crawford, Dr. Todd, Dr. Bowman, Messrs. J. E. Bowman, J. W. Cunningham, R. Few, G. Frere. The Trustees of the funds to be raised were Dr. Todd, Rev. C. Wordsworth, and George Frere, Esq., and a strong provisional committee of nineteen members, with the Rev. E. H. Plumptre and Mr. J. E. Bowman as Hon. Secretaries, was appointed to arrange details and to draw up regulations for the Institution.

The meeting took place on July 13th, 1848, at the Hanover

Square Rooms. So S. John's House was founded, and it is significant to note that while the origination of the institution came from the medical men it was designed from the outset to be religious and connected with the Church. The evident idea was that only under a religious sanction could such an institution rise above the old and bad standard of nursing, the idea we find in Dallas and Gooch and Southey bearing fruit first in Mrs. Fry's Institution and now in this. The aim was quite clearly set out in the circular calling the meeting :—

“ It is proposed to establish a corporate or collegiate institution, the objects of which would be to maintain in a Community women who are members of the Church of England, who should receive such instruction and undergo such training as might best fit them to act as nurses and visitors to the sick and poor. It is proposed to connect the Institution with some hospital or hospitals in which women under training, or those who had been already educated, might find the opportunity of exercising their calling, or of acquiring experience.

“ It is absolutely necessary to the success of the design, and the real amelioration of the class of persons for whose benefit it is intended, that the proposed establishment should be a religious one, and that all connected with it should regard the work in which they are embarked as a religious work.

“ The design of the institution is to improve the qualifications and to raise the character of nurses for the sick in hospitals, among the poor, and in private families, by providing for them professional training together with moral and religious discipline under the care of a Lady Superior and resident Sisters, aided by a clergyman as Chaplain.”

The difficulty of vows, which presented in these early days one of the greatest objections to the formation of Communities, was met by the Bishop of London, who declared that in the proposed institution everything would be voluntary. There would, in due time, he hoped, be an institution of Sisters, but there would be no vows of poverty, monastic obedience, or celibacy : no cloistered seclusion, no tyranny exercised over the will or the conscience ; but a full, free, and willing devotion in the great cause of Christian charity.

The example of Kaiserswerth was adduced as evidence of the possibility of the success of such an institution in a non-Roman Church, and Southey's plea that there was nothing specially Romish in the association of devoted women for works of mercy was urged and met with approbation. The Bishop of London was named as first President, and this has been continued in his successors in the See ever since. Rules for the government of the institution were drawn up and approved by the Archbishops, and within a few months of the meeting S. John's House was an accomplished fact. Nurses and Sisters were admitted, a Chaplain, known as "Master," was appointed, and it began its work with the advantage of full public support and approval at 36 Fitzroy Square, in the S. Pancras district of S. John the Evangelist, from whence it derived its name. Those who formed its inmates were probationers, nurses, and Sisters. The latter were divided into resident and non-resident, and were women of superior birth and education. Their main duties were to assist in the instruction and training of the probationers and in the domestic management, and to assist further in visiting the sick poor in their dwellings, subject to the directions of the clergyman of the parish, accompanied by one or more probationers, and to aid in the hospitals. The dress was simple and severe, the cap being similar to that worn by the Kaiserswerth Deaconesses, and the wearing of jewellery was forbidden. The probationers were sent for six months' training to a hospital, but lived at S. John's House. The first Lady Superior was Miss Elizabeth Frere, who six months later was succeeded by Miss Elspeth Morrice. The chief control and superintendence was vested in the Master, the Rev. F. Twist, who also was responsible for the Daily Offices and religious instruction.

In 1853 the institution was removed to 5 Queen's Square, Westminster, and the Westminster Hospital became the chief training place for the probationers; and in the parishes around the Sisters visited and tended the sick. Miss Mary Jones became Lady Superior not long after removal from Fitzroy Square. She was a friend of Miss Florence Nightingale, and when the Crimean War broke out the latter found her aid invaluable in the provision of nurses. A first contingent of six, with the Master, went out, followed later by twenty more. Four of the first lot returned from Scutari,



unable to stand the privations of the work, and one—Miss Elizabeth Drake—died at Balaclava. In 1856 an arrangement was come to whereby the institution undertook the nursing at King's College Hospital. This was followed in 1865 by a similar arrangement with the newly founded Galignani English Hospital in Paris, and in 1866 with Charing Cross Hospital, and in 1871 with the Children's Hospital at Nottingham.

Removal was made from Queen's Square to Norfolk Street, Strand, soon after undertaking the nursing at King's College Hospital. A Chapel was built here where daily services were held by the Master, and nurses and Sisters admitted. The growth and development of the work had made it necessary to confine the work of the Master or Chaplain to religious duties alone, and other necessary changes took place in the rules and regulations. In 1867 Miss Mary Jones was succeeded by Mrs. Hodson, and three years later Miss Caroline Lloyd became the Superior. The crisis in the affairs of S. John's House in 1883, which led to the departure of the Superior with the Sisters and many of the nurses to found the Community of the Nursing Sisters of S. John the Divine, arose from friction between the medical staff of King's College Hospital and the institution. The Council of S. John's House arranged that the nursing should be reorganised under the charge of All Saints' Sisterhood. In 1893 a further change took place, when the Council placed the House under the charge of the Community of S. Peter, Kilburn, with Sister Caroline as Superior. The House is now in Queen's Square, Bloomsbury, and its activities comprise private and hospital nursing and work amongst the sick poor.



## CHAPTER V

### INFLUENCE OF KAISERSWERTH

IN the leavening of public opinion and the paving the way in the Church for the revival of the Religious Life for women it was necessary to make it clear that religious Communities were quite possible apart from Roman Catholicism. At this present time such a necessity would seem absurd, but it was not so prior to the founding of such Communities. It was vital to disarm the suspicion that the very idea of Sisters or Deaconesses would arouse in those days as savouring of Romanism. So it was that Southey felt impelled to write "There is nothing Romish, nothing superstitious, nothing fanatical in such associations." There was no doubt in England about the Protestantism of Germany, and great interest was evoked by the glowing accounts of the successful work of the Deaconess Institution at Kaiserswerth, in Germany.

Its inception was due to Dr. Fliedner, Pastor of the Protestant congregation at Kaiserswerth, whose ministrations commenced there in 1822. The firm of manufacturers which employed most of his congregation having failed in business, Dr. Fliedner came to England to try and raise money to tide over the difficulty and relieve his people. He became acquainted with Mrs. Fry, who interested him in prison reform, and from whom also he received the inspiration for the founding of his Deaconess Institution. On his return to Germany he formed a society for the improvement of prisons. This led to the problem of how to deal with discharged female prisoners. He took one of these cases, a particularly sad one, under his own charge, turning his summer house into a home for her, and placing her in charge of a lady whom he interested in the career of the poor unfortunate. From the female prisoner he turned

his attention to the care of the waifs and strays, and from destitute child life to the care of the sick and dying. This was the beginning of that work which was destined to grow into the Deaconess Institution, with Branch Houses through the whole country. It was opened in 1836, and its progress was so rapid that sixteen years later it had one hundred and twenty-eight Deaconesses and probationers, and the Mother House had seven Branch Houses, viz. a hospital with one hundred and twenty beds, a female lunatic asylum, an infant school, an orphan asylum, a day school for girls, a normal school and a penitentiary. Of the one hundred and twenty-eight Deaconesses, ninety-seven were stationed in different parts of Europe, Asia, and America. This was not the first effort to establish Deaconesses among those not in the communion of Rome, but it was one that became best known to the public religious opinion in England.

We record in chapter iii the visit paid by Mrs. Fry to Kaiserswerth in 1840 which led to the establishment of the first institution for training nurses in England. Kaiserswerth also supplied a trained matron and nursing staff to the German Hospital at Dalston, London, founded in 1845, a time when trained matrons were unknown in the London hospitals. That institution was founded under the auspices of Queen Victoria and King Frederick William IV of Prussia for the benefit of German residents in the country. The nursing staff in recent years has been largely supplied from the Sarepta Deaconess Hospital at Boelfield.

The connection of this German movement with Dallas is patent; for Dr. Fliedner owed its inspiration to Mrs. Fry; and, as we have already seen, Mr. Dallas had been in active communication with Mrs. Fry with the hope of enlisting her sympathy and support for the Sisters of Charity scheme which he advocated. It is well to note that it was ten years before the founding of the Kaiserswerth Institution that Mr. Dallas had outlined his scheme. The remarkable similarity of the lines of work undertaken at Kaiserswerth to those that Mr. Dallas and his friend Dr. Gooch advocated deserve attention. Its main interest for us is in the effect its great success had upon English religious opinion. There was the natural consideration that what was so good and helpful elsewhere was a distinct possibility for England. Miss Florence Nightingale, who received some of her training

at Kaiserswerth, and who had thus practical knowledge of the Institution, wrote about it in "An Account of the Institution for Deaconesses." Another pamphlet was published by a lady, with the title, "Kaiserswerth Deaconesses"; and it was also dealt with in Miss Stanley's "Hospitals and Sisterhoods." Dr. Fliedner made a return visit to England and again saw Mrs. Fry, and proceeded to Scotland, where he met the famous Chalmers. The way was not yet opened for Sisterhoods, but it was being prepared. Public opinion was ripening fast to the need of specialised women's work to meet the conditions of life among the poor in city and village; and if Kaiserswerth and like institutions did nothing else they familiarised England with the fact that it was possible for women to be associated together under religious sanction for special work without the least suspicion of Romanism.

To trace the development of the Deaconess movement in England, which undoubtedly owes much to the earlier movement in Germany, belongs to Part II. It may be well, however, just to note that there is all the difference in the world between the conception of the Deaconess office as held by Protestants and that held by the Catholic Church of England. It is also well to mention that before the first Deaconess was ordained by the Bishop (Tait) of London, Sisterhoods were well established in England. To return to the influence exercised by Kaiserswerth we have in Miss Nightingale's pamphlet some idea given us of the trend of thought. Her opening remarks were directed to the miserable sort of existence to which unmarried women were condemned in the then existing state of things, and to the opening for useful active beneficent work on the lines presented by the Institution of Deaconesses. She treats of the manner in which women could be employed as true Sisters of Charity without absolutely entering convents or taking irrevocable vows. The value of the training of Kaiserswerth was dwelt upon, and it is evident that she had in mind mostly the urgent need for trained hospital nursing. Other notable contributions to the literature of the subject can only receive a passing mention. In 1855 Mrs. Jameson published "Sisters of Charity, Catholic and Protestant, Abroad and at Home," and in 1859, "Communion of Labour." In 1848 Mr. John Malcolm Ludlow wrote an article for the "Edinburgh Review"—"Deaconesses or

Protestant Sisterhoods." It was followed up in 1865 by the publication of "Women's Work in the Church, Historical Notes on Deaconesses and Sisterhoods." It was Dean Howson who effectively roused the Church to the unique value of the trained religious ministrations of women, and specially of Deaconesses.

## CHAPTER VI

### THE COMING OF SISTERHOODS

SOME doubt has been expressed as to which was the first Sisterhood to be founded in England since the Reformation. Many have thought that the honour could be claimed by the Community founded by Miss Sellon at Devonport, and we find the claim frequently asserted in notices dealing with the coming of Sisterhoods. If we pass over the tentative efforts to which we have already alluded, and about which practically nothing is known, there can be no doubt that it was in London that the first Community in the Church of England—since the irreparable losses of the Reformation in its relation to the Religious Life—originated. It was associated with the great name of Dr. Pusey, and the establishment of Communities for women became linked inseparably with the Oxford Movement and its chief personalities. The idea was suggested to Dr. Pusey, not only from his knowledge of the value of the Religious Life in its effect upon those called to it, but in the opening for good works it presented just when the need was sorest. He was impressed with the sad condition of things in the slums of our great cities and with the difficulty of obtaining employment for unmarried women, while there can be little doubt that there was the pressure of the exercise of public opinion turning in the direction of providing some outlet for the energies and capacities of devoted and cultured women. He had, too, the bent of his own daughter in the direction of the Religious Life.

We are not, therefore, surprised to learn that in 1839 he was corresponding with Dr. Hook about the possibility of Sisters of Mercy. While in communication with Hook, he also wrote an English physician—Mr. W. Grenfell, who was studying medicine in Paris—to get for him the Rule of the Sisters of the Order of S. Augustine, and that of the Sisters



of S. Vincent de Paul. In 1840 Newman wrote to Bowden as follows: "Pusey is at Brighton; pretty well. At present he is very much bent on establishing an Order of Sisters of Mercy (I despair somewhat, but I *always* croak), and is collecting information. . . . I feel sure that such institutions are the only means of saving some of our best members from turning Roman Catholics, and yet I despair of such societies being made externally. They must be the expression of an inward principle. All we can do is to offer the opportunity."

Two months later he wrote to another: "What you hear about a convent is a mere mistake. I know nothing of it. But I am very glad to hear such views are spreading, and talking is the first step to doing. Several plans are in agitation for establishing Sisters of Mercy, whether for hospital or for parochial visiting, but I expect nothing of them yet. No one can begin solitarily, but the feeling that there are others likeminded gives at once confidence and opportunity. . . . Women (no, nor men still less) would not live together without quarrelling, as things are among us. A very strong religious principle, or a tight discipline, would be necessary. But it is a very good thing for people to be thinking about. Nothing would need more counting the cost."

In the same year Pusey corresponded with the Rev. W. Percival Ward, Rector of Compton Valence, who had resided much abroad, and knew the value of the work of Sisters of Charity. Ward sent Pusey a little book called "S. Vincent de Paul and the Sisters of Charity, with some particulars of the establishment to be erected at S. Leonards, Hastings." In an accompanying letter he said: "I do not know whether they have any distinctive dress, but this would appear indispensable in the low haunts of our cities. If we could not meet the Roman Catholics by a similar institution, the population of our great towns would be lost to the Church." He expressed his joy at hearing that Dr. Pusey was "actually engaged in schemes for attempting a remedy, since," he added, "thousands of souls, the care of the Church of England, are year by year allowed to perish because we dare not make ventures beyond the old, and for these times inefficient, machinery. Surely at such a time everything but principle is to be risked." Before the end of 1839 Pusey had written to Keble: "N. and I have

separately come to think it necessary to have some 'Sœurs de la Charité' in the Anglo-Catholic [Church]. He is going to have an article in the "British Critic"; if no one else writes it he will do it himself. I have named it since to very different sorts of persons, and all are taken with it exceedingly, except B. H. (who, as Archbishop's Chaplain, is half afraid of it), and think there are numbers of people who are yearning to be employed in that way. My notion was that it might begin by regular employment as nurses in hospitals and lunatic asylums, in which last Christian nursing is so sadly missed."

In Guy's Hospital, London, the Quakers had meantime provided nurses who were to work in the spirit of Sisters of Charity, under rules. This was reported to Pusey by Mr. B. Harrison, who was asked whether he knew of any ladies likely to come. Pusey wrote to Dr. Hook's sister about it, and had a reply from Dr. Hook himself to the effect that his sister needed to devote herself to his mother; but he added: "It is a great thing to find the first movement made by Quakers. It will smooth the way before us." Later on Miss Hook determined upon celibacy and the Religious Life. More correspondence relating to the idea passed in 1840 between Newman and Miss Giberne, and in 1841 between Pusey and Newman. The correspondence is fully given in Dr. Liddon's "Life of Pusey." In the latter year Pusey went to Ireland to get what information he could about Roman Catholic Sisterhoods.

It was at this time that Miss Marian Hughes, who became the revered Superior of the Convent of Holy Trinity, Woodstock Road, Oxford, became interested in the idea. She went abroad with the Rev. C. and Mrs. Seager, and studied the whole subject of Religious Life for women, specially at Bayeux and Caen. Pusey was much interested in the details with which she furnished him about the Rules of the Convents she visited, and Mr. Seager supplemented this information. In the regulations of the first English Community it is not difficult to trace the influence of the information thus conveyed. Indeed, the Rule first adopted was largely taken from that of S. Francis de Sales.

In 1840 Dr. Hook was anxious to put into practical operation in Leeds the Community idea, about which he had been equally keen with Pusey, but his scheme did not mature. In 1842 or 1843 Pusey had further correspondence

with Newman, in which he indicated that he had in his mind the utilisation of his own house and private means to further the formation of a Sisterhood. He said: "What do you think of my trying a female Mone? I have thought . . . of giving two rooms in my house to a lady educating two orphans, *e.g.* daughters of clergy. My idea was 'having food and raiment' that they should be 'therewith content.' I have since been involved in expenses of different sorts which I did not anticipate, but hope I could manage something of the kind. . . . I have thought this might be the beginning of a Mone, and if dear L. (his daughter) lives this is the life she hopes for herself."

All this correspondence and earnest desire for the establishment of Sisterhoods paved the way for a meeting of those interested, at which a letter was read from Bishop Blomfield, of London, who said that the subject was occupying his thoughts, and that he had consulted the Primate about it. He was ready to consider any material suggestions. On April 27th, 1844, a second meeting was held to consider measures for forwarding the establishment of Anglican Sisterhoods, and was attended by Lord Lyttelton, Lord Clive, Lord Camden, Lord John Manners, Mr. Dickinson, Mr. Watts Russell, Mr. T. Acland, Rev. D. Dodsworth, and the Rev. Dr. Hook. Mr. Gladstone was absent, but wrote "in warm sympathy with the object of the meeting." Mr. (afterwards Sir T.) Acland wrote Pusey the same day, giving him an account of what had taken place; and Lord John Manners also wrote him the same day to tell him that the meeting "had resolved to take preliminary steps for the establishment and permanent maintenance of a Sisterhood, living under a Religious Rule and engaged in some works of mercy, such as—(1) Visiting the poor in their own homes; (2) visiting hospitals, workhouses, or prisons; (3) feeding and clothing and instructing destitute children; (4) assisting in burying the dead. He had also been instructed by the meeting to ask Pusey whether he knew of any person who was qualified for the post of Superior."

With the establishment of a Sisterhood, Pusey had fervently hoped that the earnest wish of his daughter Lucy to become professed would be realised; but on the very day of the meeting referred to she was laid to rest after a severe illness. On the day of her death Pusey wrote a touching letter to Newman. "I ventured," he said, "to

give her in charge to pray for us all in the Presence of her Redeemer, and, if it might be, for those institutions to which she had herself hoped to belong." At the same time Keble wrote to Pusey : " I suppose such seems to be the mysterious connection between things here and there that it is impossible to know whether the very cause, for the sake of which (among other things) we so desired her recovery, may not be rather promoted (though of course we must not expect to see how) by her departure."

A month after the death of Miss Pusey, her father received a letter from the Rev. D. Dodsworth, in which he said : " We met on Saturday to consider the propriety of at once taking the house which Lord John Manners has seen this morning and is greatly pleased with."

His cherished scheme was now approaching fruition, and Pusey writes in 1842 to Keble : " You have probably received a beautiful prospectus about Monai. It is very striking. I wish I knew who drew it up. My heart is much set on them, and do pray that we may have them in what form He wills. It seems to me the great desideratum in our Church. The want of them has been a sore loss to me." The extract that follows from another letter he wrote to Keble is interesting, as showing how far he was from imagining the great Communities, highly organised and under Episcopal sanction and control, of which he was sowing the seed : " I agree with you that Bisley would be a good place for a Mone, and certainly I should think that it was a matter with which a Bishop has nothing to do. If an institution was being formed, which was to be formally organised, branching out into other parishes or dioceses, this would be another matter ; but for a few young women to live together in one house for the purpose of devotion and charity, it really would be most monstrous if a Bishop were any way to take cognisance of it. It would be violating the sacredness of domestic charity and devotion."

He wrote again in February 1845 : " The Mone is to be opened in Easter week with two Sisters ; there may be more before Trinity. The feeling after this mode of life is growing wonderfully. I know of seven in Edinburgh alone."

The house for the first Anglican Sisterhood was taken in the name of Lord John Manners as the outcome of the meeting to which reference has been made. It was No. 17





THE REV. G. R. PRYNNE



THE VERY REV. W. J. BUTLER,  
DEAN OF LINCOLN.



DR NEALE.



CANON T. T. CARTER.





CLEWER: HOUSE OF MERCY (*see page 58*).



CLEWER: THE CHAPEL (*see page 58*).

Park Village, Regent's Park, and was situated in the ecclesiastical district belonging to Christ Church, Albany Street, which had recently been formed out of New S. Pancras Parish. Towards the erection of Christ Church Dr. Pusey had contributed £1,000. The then incumbent was the Rev. D. Dodsworth. The house was not like an ordinary London house. It had a pretty garden round it, and looked like some of the tiny villas to be seen in the environs of London. It has long since been swept away for a more regular street. It was opened on the Wednesday after Easter, March 26th, 1845, and Pusey thus wrote of the opening to Keble, two days after: "I am vexed that I forgot that you did not know upon what day the little Sisterhood was to commence. Two Sisters entered their home on Easter Wednesday (one Miss E.); they are very promising; a third we expect on Friday week. We (*i.e.* Dodsworth and myself) had a little service with them on Wednesday; they were in floods of tears, but in joy, in the prayers for them. On Sunday, at a quarter-to-eight, is to be their first communion subsequent to their solemn entrance. Will you remember them then? There are no vows, but they have given themselves for life."

The first Sisters were Miss Jane Ellacombe, daughter of the Vicar of Bitton, Gloucestershire, and Miss Mary Bruce. Miss Ellacombe remained as Sister till her death on Christmas Day, 1854. Miss Bruce's health failed, and she retired from the Sisterhood and took charge of Dr. Pusey's young daughter for some time, and latterly worked under Bishop Forbes at Dundee. Miss Terrot, daughter of the Bishop of Edinburgh, was the third to join the newly formed Community, and a few weeks later Miss Langston, who was ten years older than any of her companions, became Superior. The work undertaken by the Sisters was visiting the poor and sick at their own homes, receiving and training orphans, giving shelter to women of good character while seeking occupation, also having the care of a day school for very poor children. The ordinary day of the little community was mapped out in this method: 5 a.m., Rise; 5.20 to 6.15, Matins and Lauds; 6.15 to 6.45, Private Devotions; 6.45 to 7, Make beds and clean up rooms; 7 to 7.30, Prime; 7.30 to 8.30, Service in Church; 8.30 to 8.45, Breakfast; 8.55 to 9.10, Terce; 9.10 to 12.30, Visiting the poor; 12.30 to 1, Repose; 1 to 1.20, Sext and self-examination; 1.20

to 3, Dinner and recreation ; 3 to 5, Nones and visiting poor ; 5 to 6, Service in Church ; 6 to 7, Vespers and Devotions ; 7 to 8, Supper and recreation ; 8 to 9, Reading religious books ; 9 to 10, Compline, self-examination, and private devotions ; 10, Retire to rest. To those familiar with the Community Rule in Sisterhoods the method we have here forms a most interesting basis of comparison.

Dr. Pusey was most anxious that the Rule should be on right lines, and he wrote to Mr. A. J. Beresford Hope : " We naturally went by experience. Lord John Manners procured us the rules of the Sisters of Charity at Birmingham. I had some rules by me used by different bodies in England and on the Continent. We took as our basis S. Augustine's Rule. On this we engrafted others, always bearing in mind the character of English Churchwomen. When it was done, Dodsworth and myself looked over it with a view to what the Bishop of London would think, and several points were altered (language chiefly) on his saying ' The Bishop would not like this.' This was kept to be shown to the Bishop whenever trial enough has been made of the institution for him to be ready to take it up. When we had reviewed the rules we showed them to J. Keble." Of the infant Community, Dr. Pusey wrote at this time to Miss Hughes : " With regard to the little Sisterhood, it is growing in numbers, and they in the grace of God. It is one of the brightest spots I know of. I do hope this is the blossom of rich fruit. The Sisters are only in their external works under the superintendence of Mr. D., who tells them whom they are to visit. The house, which is a small one only holding ten, will probably soon overflow. The little Sisterhood is feeling its way, or rather, being led on of God."

## CHAPTER VII

### THE FIRST DIFFICULTIES

PUSEY, writing also to Keble, said : " God seems to be so moving people's hearts that there seems tokens of mercy in the midst of the heavy suffering which our Church will undergo, not having been able to use the instrument He gave her. . . . Do not omit to pray for the little Sisterhood, as also for a Monai of Clergy which I hope will grow up out of a sort of Curates' College at Leeds. They are pledged to nothing but have a good head." A remarkable paper, marked " Confidential " and headed " Sisters of Mercy," was drawn up and circulated among those likely to be interested, stating the great need for the work of Sisters in our great towns. It went on to say that " the present institution has commenced in the parochial district of Christ Church, S. Pancras, in which is a large population of destitute poor." The paper was prefaced by this quotation from Southey's Colloquies : " There is . . . in such associations nothing but what is righteous and holy ; nothing but what properly belongs to that *Threskeia*, that religious service which the Apostle James, the brother of our Lord, has told is pure and undefiled before God and the Father. They who shall see such societies instituted and flourishing may have a better hope that it may please the Almighty to continue His manifold mercies to this Island, notwithstanding the errors which endanger it and the offences which cry to Heaven."

This extract links the formation of this first Sisterhood to the Rev. A. R. C. Dallas' pamphlet " Protestant Sisters of Charity," and Southey's consequent comments in the Colloquies. The names of the laymen who appended their names to this paper and who initiated the Sisterhood are noteworthy and interesting. They follow a promise of support couched in these terms :



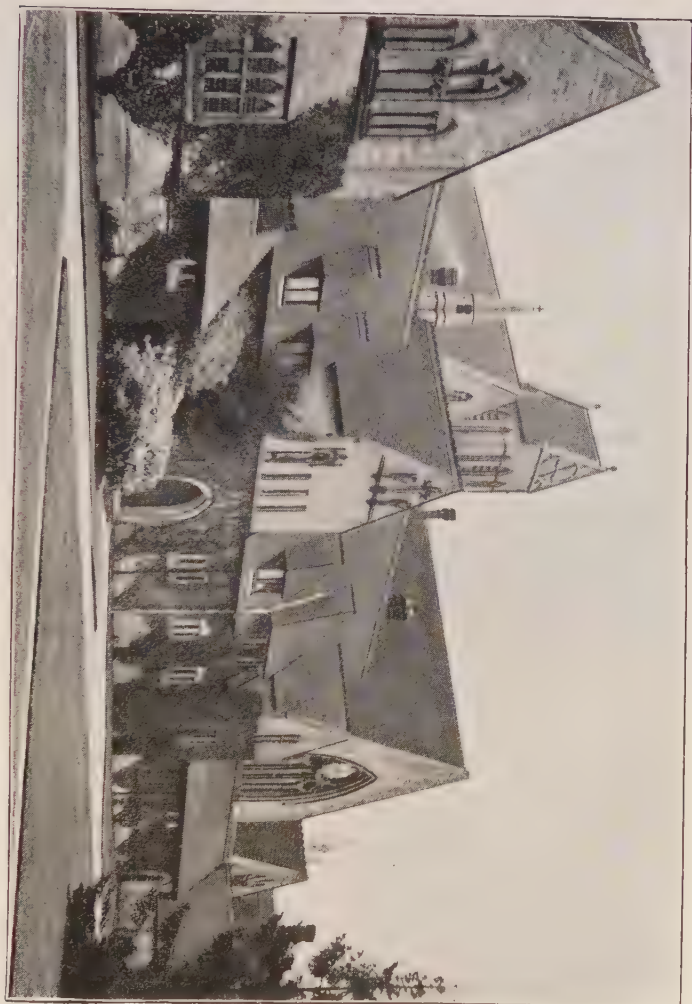
"We, the undersigned, having contributed, or intending to contribute, to the maintenance for the term of three years of the house about to be opened in the district of Christ Church, S. Pancras, for the reception of Sisters of Mercy, hereby express our intention of using our best endeavours at the close of that term, if the experience obtained in the interval shall justify the expectation of the permanent continuance of the institution, to place its resources upon the footing which may be requisite for its regular support. John Manners, Clive, Camden, Lyttelton, John Hanmer, Adare, W. Monsell, W. E. Gladstone, R. M. Milnes, F. H. Dickinson, J. D. Watts Russell, T. D. Acland, jnr., F. A. MacGeachy, A. J. B. Hope." From this infant Community Miss Nightingale chose some of the best in the band of nurses taken by her to the Crimea, and amongst them the Superior, Miss Langston. In 1852 the Sisterhood moved into S. Saviour's Home, Osnaburgh Street, built by one of the Sisters—Sister Clara—the first house for an Anglican Community; and it is interesting to note that building operations were for some time suspended because Government was not able to decide whether religious houses were in accordance with the English law; ultimately, however, the Legislature suffered the work to proceed.

It is now occupied by the All Saints' Sisters, to whom it was given by Mr. Edward Palmer in 1892. He had bought it from the Ascot Community in 1871. Ascot Priory, where those who remained of the first Sisters were afterwards established, was not begun till 1861.

Canon Liddon remarked that the experience at Park Village led, as was natural, to attempts at imitating it. More than one clergyman thought that he might start a Sisterhood just as he would start any parochial organisation having for its object some good work among his parishioners, and Pusey was asked for counsel and assistance. His experience had taught him that the foundation and growth of a Sisterhood must be a matter of much prayer, study, toil, and time. He discouraged the tendency to multiply small parochial Sisterhoods, and his advice became generally followed in after years.

The Sisterhood idea, though it was gradually commending itself to public opinion, could not fail in practical operation to be attended by many difficulties. Since the Reformation, community life for women had been practically





S. MARGARET'S, EAST GRINSTEAD (see page 69)



HOLY CROSS, HAYWARD'S HEATH: CHILDREN AT DRILL (see page 78).

unknown in the Church of England, and there were many, even among the Tractarians, who were very doubtful if it could be successful in the particular circumstances of the Church. It was not sufficient to have the ideal, and to attempt to carry it out practically by forming a Sisterhood. The trend of opinion was undoubtedly in favour of some adaptation of the Kaiserswerth Institution, and Kaiserswerth and its success in Protestantism was upheld as the model for imitation in the English Church. With, then, the formation of the Sisterhood at No. 17 Park Village, the difficulty soon asserted itself as to the lines upon which it was to be worked. There was the utter inexperience of those who were now banded together in community life, having had no probation, no novitiate, no testing of vocation, and no conception of what it was to live under Rule. There was the inexperience of those who had to guide the Community, with no traditions and no precedents of any kind. There were questions of internal discipline, the rules to guide the life as well as the work of the Community, the relations of Sister to Superior and Superior to Sister, the relations of the Superior and Sisters to the Chaplain and Warden, the relations of the Community to the work undertaken in the parish and its direction and superintendence. The Superior had no knowledge of the duties of Superior, and no training in the art and power of directing and teaching others.

Upon Dr. Pusey for the most part devolved the task of settling these difficulties, assisted by Mr. Dodsworth. He fulfilled of necessity many of the duties that pertain to the office of Superior as well as acting as Chaplain, almost everything which now goes without saying in Sisterhoods being referred to him. He brought to the task, as we should expect, knowledge carefully acquired as to the constitution of Conventual Houses both in the Greek and Latin communions. Dr. Wiseman wrote him in January 1845, giving him the order of the day as set out for the Sisters of Mercy at Birmingham; and again early in 1846, before Lent, he sent him the dietary of the Birmingham Sisters. The question of how they were to be employed in the parish had to be settled, and so nearly a month after the Sisterhood had been formed Mr. Dodsworth wrote Dr. Pusey that "Lord John Manners has written to Ambrose Phillips about the visiting, etc., and as yet has had no answer. The



difficulty you contemplate will, I think, be got over by schools. I am going to hire a room in their part of my parish, where they may train some of our most destitute children, and where also they may occasionally take poor persons to instruct them apart from the distractions of their own homes."

There were difficulties among the Sisters, and Mr. Dodsworth told Dr. Pusey that he thought it was not without danger for them "to be brought from spheres such as theirs had been and to find themselves at once the objects of devoted service from such as you." He also feared Dr. Pusey's over-tenderness in being too ready to relax rules. He wrote: "No doubt it is difficult to keep up the amount of labour; but then we *must* remember that they have devoted themselves to a painful life. Nothing would seem more injurious to themselves or more fatal to the institution than that they should make a profession and not act up to it, allowing for the measures of human infirmity. . . . Unless there is something of painful labour theirs is in many respects of worldly comfort a life much to be preferred to that of a governess, and which many might covet for its comfort, so we might lead them into a great snare. I wish you could see what a great point is gained in the establishment of such a Sisterhood and be content to wait for more till better times. I am *sure* this would be good for them. That they think of themselves 'very much as nuns,' I never doubted. This is what I rather regret to see. I wish that they could think less of what they *seem* to be, and let this gradually grow out of the reality. I do not mean that there is more than we might naturally expect of this tendency, but surely it is wise to repress it, and lead them to think little of themselves and their ways." Keble also wrote: "The other day Dodsworth was so good as to lend me the rules of the Sisterhood in London, and we, *i.e.* I and my wife, were deeply interested by them. It strikes me that there is a particular danger incident to persons situated as those Sisters are among us, viz. that being so very few, and among persons so deeply interested for them and their undertaking, they may very easily think too much of themselves and be made too much of, and I could fancy that it might be necessary to do some violence to ourselves in order not to flatter them unconsciously. On this, as on other accounts, I wish I could hear of their number increasing."

Apart from these difficulties, inseparable from the initiation of a new and untried institution such as the Sisterhood, an outside difficulty arose of an unexpected nature. Dr. Pusey, with the others who were interested and strong supporters, fully expected a warm welcome for the Sisters among the poor, to whose service they were devoting themselves. But the fear of Roman Catholicism was very strong, and suspicion took rise among the poor of the parish that this was merely a new move towards Romanism. Hence Mr. Dodsworth writes: "An unexpected trial has come upon us in the sort of excitement which our Sisterhood has produced amongst the poor. I think I told you some time ago of a falling off in their attendance at Church; this has recently become still more marked, and from the inquiries I have made I have no doubt that considerable alarm exists among them. They do not know what to make of the Sisters, and suspect them of being disguised Roman Catholics. . . . The result is that the usefulness of the Sisterhood is greatly threatened; the poor are regarding them with suspicion instead of love and veneration. Much, I think, is to be attributed to the peculiar dress. Here, perhaps, *we* have been wanting in due consideration to people's prejudices. . . . I think it worthy of consideration whether we had not better at once put them into a more ordinary dress *out of doors*, such as black and white, or coloured shawls. Pray tell me what you think of this. Nothing has ever been *simply restored*, and so we never can have nuns again, though we may have something resembling them; we cannot bring back mediæval religion. This difficulty I had not looked for. Of course one looked for opposition from the rich; but that the poor should be alienated from us by what is specially designed for their benefit and blessing is indeed grievous and disappointing. It seems almost as if a blight were upon us."

These details of the difficulties experienced in the initial working of the first Sisterhood show clearly how great was the patience needed to cope with them, and to overcome them, and to make possible the great work now being done in the Church through the instrumentality of Sisterhoods. The fact clearly emerges that the restoration of Sisterhoods to the Church is mainly due to Dr. Pusey. Later on, and chiefly in connection with the Devonport Sisterhood, other difficulties arose in connection with the question as to



whether perpetual vows should be taken by Sisters, or what, if any vows were taken, should be their nature, and under what sanction and authority. The vows difficulty coloured much of the discussion that went on in the Church from the time the first Sisterhood was formed until Sisterhoods grew and multiplied and became strongly established, and strong opinions were at first expressed against Sisterhood vows by those in high places ; in fact, most, if not all, of the Bishops decided that vows were unlawful. But discussion gradually modified these opinions. There can be little doubt that some injudiciousness in the early days of the Devonport Sisters, due really to inexperience, seriously threatened the establishment of Sisterhoods.

After the Crimean War the Sisterhood at Park Village was merged in the Sisterhood at Devonport and Plymouth.

Once a start was made and the Community ideal attracted the attention of the Church, Sisterhoods began to be founded rapidly, and the period between 1845 and 1858 saw the rise of no less than twelve. They are as follows : Park Village, merged into the Society of the Holy Trinity, Devonport, 1845 ; Community of S. Thomas the Martyr, Oxford, 1847 ; Nursing Sisters of S. John the Divine, London, 1848 ; S. Mary, Wantage, 1849 ; Society of Holy Trinity, Oxford, 1849 ; S. John Baptist, Clewer, 1852 ; S. Margaret, East Grinstead, 1855 ; S. Mary the Virgin, Brighton, 1855 ; All Hallows, Ditchingham, 1856 ; Holy Cross, 1857 ; S. Peter, Horbury, 1858. The story of the history and growth of Communities is best told in the notices of each Community which follow ; and the relation officially of the Church to community life is told in the chapter on The Deaconess Movement.

## CHAPTER VIII

### COMMUNITIES FOUNDED FROM 1845 TO 1851

#### Community of S. Thomas the Martyr, Oxford

THE Community of S. Thomas the Martyr, Oxford, was first among the groups of religious Communities which took their rise in England during the years 1847 to 1857. The state of the poor parish of S. Thomas, of which the Rev. T. Chamberlain had become Vicar in the early Forties, originated in his case the idea of drawing together a band of ladies to live under Rule and to work among the poor and lost, and eventually to develop a Sisterhood. The first profession took place about 1852, and by 1859 the Rule and Constitution were drawn up.

Sister Edith became first Superior, and was succeeded by Sister Beatrice, the authoress of "*Legenda Monastica*,"<sup>1</sup> a small collection of legends in verse. A small school which Mr. Chamberlain had founded for girls of the upper classes, for the purpose of combining high-class education with definite Church teaching, was placed in the hands of the Sisters, and grew and flourished for many years under the name of S. Anne's, Kewley. Another educational work was begun soon after, viz. a Training School for National Schoolmistresses, which was afterwards continued as a Middle Class Boarding School, called S. Scholastica. Both were given up some years ago as the need for these schools was no longer felt with the advance of general education. A Training Home for Girls of the poorer classes and a Nursery and Orphanage were for some years among the chief objects of the Sisters' work in Oxford.<sup>2</sup> In 1877 the Community

<sup>1</sup> A new edition has been published by Mowbray, with new additions and a preface by Fr. Congreve.

<sup>2</sup> The Training Home has been given up. The Orphanage has about twenty inmates, and has been removed to The Holm, Clifton Hampden.

was asked to undertake the working of the Winchester Diocesan Penitentiary, and they have continued to take charge of S. Thomas's Home, Basingstoke, ever since. At this time there is a small Mission House worked by the Sisters at S. Paul's, Barry. Church embroidery and Altar Bread baking are undertaken at the Convent in Oxford, and a Guest House is always open to receive visitors. Retreats for ladies are held here at least thrice annually, and oftener by request.

### Sisterhood of S. Mary, Wantage

The Sisterhood at Wantage started under great discouragements and from small beginnings, and only weathered its difficulties through the forty years' connection with it of Dr. Butler, whose safe guidance and wise counsels established it on an enduring basis, and made it one of the best types within the English Church. The events which led to the founding of Wantage were almost coincident with those which led to the founding of Miss Sellon's Community. When William Butler became Vicar of Wantage in 1847, he had in view the formation of a Sisterhood which should have as one of its main works the training of Sisters to go out two and two into the villages as school teachers, and so provide for the better education of the poor in rural districts. His desire was to raise the tone of village teachers, brighten their lives, and increase their usefulness as Church workers. Early in 1848 he was approached by Archdeacon Manning to find work for a friend of his—Elizabeth Crawford Lockhart—and he sent for her to come to Wantage. She spent the Lent of that year with Butler at the Vicarage, and soon became a loved and trusted friend of the Vicar and his family. Through her Butler thought he saw the possibility of a realisation of his hopes, and she herself was eager; and thus, shortly after Easter, two cottages were taken and the nucleus of the present Sisterhood formed. The household at first consisted of Miss Lockhart, who was Mother Superior, and Miss Mary Reid, who had been for some years connected with the Lockharts as mistress of a small school established by them at Chichester; and besides these, two young girls who were to make themselves useful in the house and to be trained to take part in the work, with the possibility of some day becoming Sisters. The work done was to teach

daily in a school for girls that met in two cottages adapted as a schoolroom, and some visiting among the sick poor.

Towards the end of 1848 the little household moved into a larger and more commodious cottage. In February 1849, they were joined by Harriet Day, sent by Mr. Henry Wilberforce to make trial of the life and work in the newly formed Community. Later on came Charlotte Gilbert, a servant maid, the daughter of a labourer. These two only among the earlier members of the Community ended their days as Sisters in it. Butler's first idea for the Sisterhood—that it should be primarily an educational Order—was given up in favour of Penitentiary work, to which Miss Lockhart, influenced probably by Manning, felt called. This was a cause of great distress to Butler, and he expressed his grief in letters to Archdeacon Manning at this change of purpose. After some months of consideration it was decided, with the approval and concurrence of Butler, that a Home for Penitents, with Miss Lockhart as its head, should be opened at Wantage under the direction of Archdeacon Manning, and with the Rev. T. Vincent, then Curate of the parish, as Chaplain. On February 2nd, 1850, four Priests, four Sisters, and a few friends met together to dedicate the first Penitentiary work undertaken by Sisters in the Church of England since the Reformation. Three months later, however, when this work was hardly begun, Archdeacon Manning and the Superior 'verted to Rome. Sister Mary quickly followed, and Henry Wilberforce, too, seceded. It was a terrific blow to Butler, and he wondered whether Sister Harriet and Sister Charlotte would next go. He resolved to try to hold the position, and was successful in retaining them.

At this juncture Bishop Wilberforce proved a most kind and helpful friend. He took an early opportunity of visiting the House, and at his suggestion various modifications were effected. From this time till 1854 the Sisters worked on under the superintendence of Butler, without formally appointing a Superior, and they caught the spirit of singleness of purpose which he strove to instil into them. About the middle of 1851 the Community had well recovered from the defection, and there were five Sisters and eleven penitents, and the work grew steadily and slowly. As more applications were made for admission to the Penitentiary, increased accommodation was obtained by turning lofts into garrets and outhouses into laundry and workrooms, and finally a



temporary Chapel was erected. So short-handed were the Sisters at times that on two occasions they turned to the Clewer Sisterhood for help, and their appeal was generously responded to. As the work developed, the need of a Superior was felt, and Butler was confident that in Sister Harriet, whose retiring and shy nature made her known to few, he had one to whom he could safely entrust the ruling of the Sisterhood. She was accordingly instituted as Superior by the Bishop, and was probably the first ecclesiastically appointed Superior in an English House of this kind since the Reformation. She died in 1892. Butler then said of her that "so diffident was she and retiring that for a long time it seemed impossible that she should hold a position of responsibility and direction of others, but in answer to many prayers she was pointed out as the future Mother of the Community. . . . It was indeed mainly owing to her singleness of mind, combined with much firmness of purpose, that the Community was enabled to face the difficulties of its earlier years. . . ."

In 1855 the foundation-stone of the present S. Mary's Home was laid by the Bishop. It was entered on September 15th, 1856. Butler had not lost sight of his original idea of having a School Sisterhood. He had continued school work in the parish under great difficulties, and in 1855 the Bishop instituted a Superior and two Sisters for a new School Sisterhood, whose charge should be the training of young children, servants, and governesses. Within twelve months, however, it came to an end through difficulties with the Superior; and by the end of 1856 she, with another Sister, 'verted to Rome, and the third died a few months later. It was a second grievous disappointment to Butler. The Penitentiary was also a source of considerable financial anxiety to him, but gradually it became established on a firm basis. The Rule for the conduct of the Sisterhood was early drawn up, and received the Bishop's sanction. The Sisterhood is dedicated to S. Mary. In addition to Penitentiary work the Sisters undertake at Wantage a School of Ecclesiastical Embroidery, S. Michael's Training School for Schoolmistresses, and Girls' Schools.

WORKS.—The Home for Penitents at Wantage and the Diocesan Houses of Mercy, London (S. James, Fulham), Cornwall (Lostwithiel), Lincoln (Boston), and Peterborough (Kelton); Bussage, Stroud; S. Mary Magdalene's, Pad-

HOLY ROOD, NORTH ORMESBY: THE HOSPITAL (see page 92).





Holy Rood, North Ormesby, S. I., June 1900. W. H. H. & Co.

dington; S. Mary's, Alton, Hants; and a Refuge at Leicester; also a Home for Prison cases (St. Helena's, W. Ealing) and for Inebriates (Spelthorne S. Mary, Feltham, Middlesex).

*Schools*: S. Mary's, Wantage, with the Hostel at S. Michael's and Training Department at S. Gabriel's; S. Katharine's School, Wantage; S. Helena's, Abingdon; S. Dunstan's, Plymouth; and a Training School at S. Mark's, Swindon.

*Care of the Sick and Aged*.—At Holy Rood, Worthing; also Home for Children, Buxted; Hostels for the Aged at Camberwell and Wigan; Home of Rest, Lytham, Lancs.

*Foreign Work*.—In India: Schools, Evangelistic and Medical work at Poona and Jerandoona; the nursing of the Sassoon Hospital; a House of Mercy at Bangalore. In South Africa: Schools, Diocesan, and for coloured children, at Pretoria; a House of Mercy at Irene; Missionary work, including S. Lucy's Hospital, at S. Cuthbert's, Kaffraria.

*Parishes in which the Community undertakes work*.—S. Anne's, Paddington; S. John's, Kennington; S. Michael's Camberwell; S. Matthias', Earl's Court; S. Mark's, Swindon; All Saints', Wigan; S. Mark's, Leicester; S. Hilda's, Darlington; S. Swithin's, Lincoln.

## Society of the Holy Trinity

(Miss Sellon's Sisterhood)

It was not long after the inception of the Park Village Sisterhood that another effort was made in a like direction, due to the zeal and devotion of one whose pioneer efforts deserve to be remembered with gratitude; indeed, she has some title to be named the foundress of Anglican Sisterhoods.

Lydia Priscilla Sellon was the second daughter of Captain William Sellon, the father of a numerous family and a landed proprietor in Monmouthshire. Born in 1822, Miss Sellon, when 26 years of age, was stirred by the then Bishop of Exeter's appeal for help to relieve the spiritual destitution of Plymouth, Devonport, and Stonehouse—the Three Towns, as they are collectively termed. With her father's consent she responded to the appeal, and her proffered



services were accepted by Bishop Phillpotts. She proceeded to Devonport and took a letter of introduction from Dr. Pusey to Mr. Kilpack, Incumbent of S. James', a new parish. She had had some acquaintance with the Park Village Sisterhood, and this undoubtedly gave Miss Sellon the idea of establishing a Sisterhood of Mercy. About four months after coming to Devonport she was joined by another lady, and the two soon arrived at the conclusion "that the work before them could only be effectually done, if at all, by entire devotion to it." So the Sisterhood of Mercy came into existence. Miss Sellon, as its Superior, went to the Bishop and asked him for the blessing of the Church upon herself and the work which she then contemplated. She returned home for a few days to bid her friends farewell, and then, with the other Sister, returned to lodgings in Devonport. They had then three schools, and visited the poor only in Morice Town and Devonport. A short time after, being joined by two or three more young women who afterwards entered into the Sisterhood, they left their lodgings for a little house in Mitre Place. Here the adoption of a common dress, the use of a cross, and fondness for flowers in religious services first drew upon them the suspicion of Romanism, and was the prelude to the bitter persecution to follow.

It was in 1849 that the Sisterhood known as the Devonport Society, but more correctly as the Society of the Holy Trinity, was established with the express sanction of the Bishop, and in the same year the cholera came, to test to the utmost the devotion and care of the Sisters. Aided by the London Sisters, they were occupied unceasingly in tending the sick in or out of the hospitals, and were indeed the means of first staying the scourge. It left them unthinned in numbers but much weakened in bodily strength, three of them falling seriously ill for a length of time. During the autumn of 1849 an Industrial School was founded, and many works were gradually undertaken of a social, charitable, and reformatory nature. The work so nobly begun by Miss Sellon was assailed with great violence and hatred. Dr. Pusey, writing in 1849, spoke of the works of mercy opened by Miss Sellon at Devonport as embracing "the whole range of which our Blessed Lord speaks relatively to the Day of Judgment." And he adds: "I cannot

“ speak or think of it without tears coming to my eyes.” “ It has been my lot in life,” wrote Mr. Hetling—a medical man who had taken orders in the Church of England—to the Bishop of Exeter, “ for one quarter of a century to have seen and borne an active part in very much of suffering, pain, and death ; formerly in medical practice I have seen the whole course of cholera in London, Paris, Bristol ; and lastly here, in my office of deacon, I have beheld many acts of self-devotion to its sufferers and victims, yet never have I witnessed anything that surpassed or even equalled the self-abandonment and self-sacrifice of these lowly Sisters.” Yet, despite such testimony, Miss Sellon and the Sisters were denounced from pulpit, press, and platform as “ Jesuits,” “ manceuvrers with deep craft and cunning for the establishment of their impious purposes,” etc. So fierce was the outcry against them that a detailed and public inquiry was held by the Bishop, and as an outcome the position of the Sisters was established firmer than ever, the Bishop addressing Miss Sellon as follows :

“ Most heartily, Madam, do I, your Bishop—the Bishop of this diocese—most heartily and earnestly do I thank you for having come here on this mission of Christian love ; for having laboured so devoutly, and by God’s blessing so usefully ; for having endured more than I ever knew woman to be called upon to endure ; with a patience and resignation, and a feeling of superiority to all human consideration, which I can never hope to see in any other again. I declare most solemnly that the result of this investigation in me is that of the most unmixed admiration.”

In 1854 the Devonport Sisters united with the London Sisters in sending some of their number to nurse the wounded soldiers at Scutari under Miss Florence Nightingale. In 1856, upon the resignation, through ill-health, of Mother Emma (Miss Langston), Superior of the Sisters of the Holy Cross, that Community was joined with Devonport. Eventually the work of the Society was transferred to S. Peter’s, Plymouth, a district in which the Rev. George Rundle Prynne was then beginning his great work. Here Miss Sellon shared in no small degree the bitter attacks made upon Prynne. But the work went on, and extended to Bristol, Falmouth, and Ascot, where in 1861 the Hospital and Priory were established. Still further afield Miss Sellon responded to the desire of the Bishop of Honolulu

and built S. Andrew's Priory, with its schools for natives, half-castes, and foreigners in Honolulu.

The visit of the Mother Superior to this distant spot, and the service with which the Priory grounds were set apart, are commemorated by a large coral cross, which stands beneath cocoa-nut trees, royal palms, and other beautiful foliage not far from S. Andrew's Cathedral. With a mental activity always far in excess of her physical strength, Miss Sellon, in spite of much bodily suffering, carried on her community labours without cessation to the end. Her death occurred in 1876 at Ascot Priory, where, on the simple cross that marks her grave, is the inscription : -

REVEREND MOTHER, PRISCILLA LYDIA, FOUNDRRESS OF  
THE S.H.T.

NOVEMBER 20, 1876. AGED 54 YEARS; IN  
RELIGION 28 YEARS. R.I.P.

*Jesu mercy.*

### Society of the Holy and Undivided Trinity, Oxford

The Society of the Holy and Undivided Trinity was founded with the sanction and full approval of Bishop S. Wilberforce on December 23rd, 1849. No part of that Bishop's administration of the diocese was more remarkable than his dealings with Sisterhoods. At the period when extreme jealousy and dislike attended their revival, and to support them meant much unpopularity, he gave them that help and sympathy of which they had otherwise little share from the Episcopate, evidence of the wise and far-seeing mind which as a rule characterised him. Thus, Wantage and Clewer and Oxford had from their inception the inestimable advantage of the counsel of the Diocesan, and it is not too much to say that to him our Sisterhoods in England owe much of their present position of usefulness and acceptance. On one occasion he invited to Cuddesdon the heads of several of the Communities to consider the general question of Sisterhoods and to arrive at some common principle of action. With, then, Bishop Wilberforce's concurrence and approval, Miss Marian Hughes became Foundress and first Superior of the Society, and she has the distinction of having been the first English

Malling Abbey Tower.



MALLING ABBEY: THE TOWER (see page 95).





MALLING ABBEY: THE CHAPTER HOUSE (*see page 95*).

Catholic to take religious vows since the Reformation. She made her vows in the University Church of S. Mary the Virgin, Oxford, on Trinity Sunday, 1841, and the celebrant at the Holy Communion, it is interesting to note, was Newman. The first Warden of the Society was Dr. Pusey, who directed the life of the Community until his death in 1881. His work was carried on by Dr. King, the late Bishop of Lincoln; and on his death by Archdeacon Houblon, the present Warden. The work of the Society is mainly educational and parochial.

The following schools are conducted by the Sisters: (1) The Convent Upper School for Boarders and Day Pupils, the daughters of professional men; (2) S. Faith's, a Secondary School for Girls, for day pupils only; (3) S. Denys, an Elementary School for middle-class children; and (4) An Orphanage and Training School for domestic service. The Sisters work in the parishes of SS. Philip and James, S. Barnabas, and S. Paul.

### Community of All Saints, Colney, S. Albans

The Community of All Saints, Sisters of the Poor, was founded by Harriet Brownlow Byron, in conjunction with the Rev. William Upton Richards, of All Saints', Margaret Street, London, in 1851. A widespread desire for the restoration of the Religious Life in the Church of England had been silently working in many and diverse ways, as we have already noted, and the Community of All Saints was among the first to give expression to the desire. It is formed of Choir and Lay Sisters, living under the vows of the Religious Life. They profess the "Mixed," as distinguished from the Active and Contemplative forms of the Religious Life, the life of Prayer finding outward expression in the service of Christ in His poor and afflicted ones. To this end the Mother Foundress chose as the special work of the Community the care of aged and incurable women and orphan children, and the seeking out and relieving the poor in their own homes. This still remains the chief care of the Sisters. She left it open to the Community to accept such calls to other service in the Church as should arise from time to time, thus providing for development and expansion. The first House was in Mortimer Street, Cavendish Square, where the Sisters first took up the work

to which they were called, and where the Mother Foundress was professed on S. Dominic's Day, 1851.

In 1856 the Rules and Statutes were drawn up and the Community firmly established, the Mother Superior being admitted to her office by Bishop Wilberforce, acting on behalf of the Bishop of London. Later on, 82 Margaret Street became the Mother House, and from this centre many branches spread and various activities were developed in the near neighbourhood. The Community also undertook parochial work in response to requests from Priests in various parts of England and Scotland; and between the years 1872 and 1878 Branch Houses were established in America, Capetown, and Bombay. The Houses in America and in India were subsequently formed into Affiliations, and as such they remain closely attached to the Mother Community, but with a distinct autonomy of their own, electing their own Mother Superior and having their own Novitiate.

In 1860 the Sisters began to work in University College Hospital, Gower Street, and two years later they undertook the entire charge of the nursing there, retaining it until 1897.

A great demand for nurses in the Franco-Prussian War of 1870 met with response from the Mother Foundress, and she herself, with some of her Sisters, went out to nurse the sick and wounded.

The Mother House was removed from Margaret Street to Colney Chapel near S. Albans in Hertfordshire in 1901, and with it the Orphanage, the Industrial Girls' School remaining in Margaret Street.

On the death of Fr. Upton Richards in 1873, Fr. Benson, Founder and Superior of the Society of S. John the Evangelist, Cowley, became Chaplain, and since that time the spiritual care of the community has been in the hands of the S.S.J.E. The Bishop of London is Visitor to the Community. Space and fresh air, with the growing work of the Community, rendered removal from Margaret Street a necessity, and Colney House, midway between Radlett and S. Albans, and with extensive grounds, was acquired. On the site of the old house the present Convent of All Saints was built, and was blessed by the then Chaplain-General S.S.J.E., the late Fr. Page, on July 16th, 1901, and opened and dedicated by the Bishop (Festing) of S. Albans.

The Convent is not pretentious. It consists of a simple quadrangle, enclosing a flowery garth, and outside a quiet glade stretching out towards typical English fields. Any beauty the building possesses arises from its adaptation to the purpose for which it was erected, and from the fact that every detail, exterior and interior, has been worked out to express some spiritual truth or suggest it. The estate on which the Convent stands was originally Church land. After passing through many hands it has been at last restored to its original purpose. On a tree-covered island surrounded by a moat the foundations of an ancient Chantry Chapel are still to be seen. The Chapel, dedicated to S. John the Baptist, was built soon after the Norman Conquest, if not before. The existing list of Chantry Priests extends from 1242 to 1423. The Novitiate and the Orphanage were removed from Margaret Street as soon as the Convent was completed. The Orphanage is now located in a separate building, finished in 1908.

The Guest House is also the headquarters of the Outer Sisters, a band of ladies who, living in their own homes, are associated with the Community by a simple Rule of Prayer and Work. Their annual Retreat is held at the Convent.

An interesting feature is the bakery, fitted with electric appliances, where altar wafers are made. Orders are taken for embroidery and for plain needlework, and there are other minor activities.

Of the Branch Houses the most important is All Saints' House, Margaret Street, where the Community became first established. Its increase led to acquiring one house after another, adjacent to the original House at No. 82, till a long line of rather cramped buildings, connected by various passages one to the other, was the result, a not very satisfactory one. Under the terms of the lease it was required that at its expiration in 1914 the old houses should be demolished and rebuilt as a condition of renewal of lease. After careful consideration the Community did this, and a new All Saints' House has just been built and occupied. The works carried on there are as follows: (a) The care of the parochial guilds and confraternities for women and children (the confraternity for young women has its headquarters at Margaret House nearly opposite, where there is also a hostel for ladies and girls); (b) The Sacristy



work at All Saints' Church ; (c) Office for passing patients for the convalescent home at Eastbourne ; and (d) Church embroidery and needlework.

HOME AND HOSPITAL FOR BOYS, 4 *Margaret Street*.—There are now fourteen boys in the Home. Many cases sent as incurable from close and unhealthy surroundings have been treated with happy results, though most of the cases are such as do not admit of permanent cure.

S. ELIZABETH'S HOME, *Friern Watch, Finchley*, is a vigorous survival of the first Community work—a home for aged and infirm women begun at 59 Mortimer Street in 1851, and removed to Friern Watch in 1914. The House stands on the foundations of an old house of Austin Friars, whose office was to receive and guide pilgrims from London to S. Albans "on the dangerous transit of Hampstead Heath." Now it is a Rest House for pilgrims who have reached nearly the end of the longer and more eventful journey of life.

S. SAVIOUR'S HOSPITAL, *Osnaburgh Street*.—This hospital receives as patients ladies who are unable to afford the expense of a private nursing home. It meets the very deep-rooted want of a class of sufferers not easily reached—those who need expensive treatment and who cannot obtain it. Here the highest surgical, medical, and nursing skill is brought within the reach of many who would otherwise suffer in silence and without alleviation. There is an atmosphere of bright cheerfulness in the hospital, and the spiritual and temporal needs of the patients are abundantly supplied.

S. GEORGE'S HOME, *Berkeley Square*.—A penitentiary worked by the Sisters under the control of a committee.

MISSION OF THE GOOD SHEPHERD, *S. Matthew's Street, Westminster*.—A very busy mission centre in a locality that claims every energy available. Here the Sisters are engaged entirely in parochial work under the Priest-in-charge of the mission. Guilds, confraternities, mothers' meetings, classes for men, women, and children, visiting in the slums of Westminster form an outline of the work done from the Mission House.

HOLY INNOCENTS' MISSION HOUSE, *Hammersmith*.—Mission work is done under the Vicar.

The suburban Houses are as follows :

ALL SAINTS' BOYS' ORPHANAGE, *Lewisham*, where a hundred

boys are being trained to become useful citizens. As far as possible openings in life are found for them in accordance with their parents' position. Many old boys are doing well in the Army and Navy. Two or three are in Holy Orders.

S. STEPHEN'S HOME, *Lewisham*.—An Industrial Home for Girls, who are trained for domestic service. The Sisters also do parish work under the Vicar of S. Stephen's.

S. SAVIOUR'S HOME, *Hendon*.—Here also, girls—orphans by preference—are trained for domestic service. The House is worked on a modification of the Cottage Block system. There is a large steam laundry. Retreats for ladies form an important feature of the work here. The beautiful Chapel and the quiet old-fashioned garden make it a very suitable place for Retreats, or for ladies who seek a time of quiet and retirement.

Taking a wider radius the activities of the Sisters also comprise :

ALL SAINTS' CONVALESCENT HOSPITAL, *Eastbourne*.—This is one of the oldest and most important works of the Community. The group of buildings which forms the hospital is a well-known landmark, where cliff and down begin. In the main building one wing is set apart for men, another for women. The Children's Hospital is a separate building, facing the sea. During the summer a continuous stream of patients passes through the hospital. After a stay of a fortnight or three weeks patients go back to their homes and their work, braced up in soul and body. There is a fine Chapel, and all patients who are able may be present at the daily Mass and choral Evensong, as well as the services on Sunday. During the war a large number of soldiers were received upon their discharge from the Military Hospital.

ALL SAINTS' CONVALESCENT HOME, *S. Leonards*, is a quiet, restful house where a few women patients are received.

S. JOHN'S HOME, *S. Mary's Road, Oxford*, is one of the most beautiful of the Community Houses, and is a home for invalid ladies or aged or infirm persons. The House stands in grounds which are so well laid out that they appear quite extensive. The Chapel is especially dignified and complete, with a richly carved stone rood-screen.

S. MARY'S HOUSE, *Freeland, Oxford*, is a House of Rest

for Ladies. It is at present under the management of an Outer Sister of the Community.

S. SAVIOUR'S HOME, *Knowsthorpe, Leeds*, is an Orphanage for Girls. They receive a good education, and are trained for domestic service or for any other work for which they show an aptitude. A weekly Bible Class for men is held in the Institute—a separate building. The Sisters also assist in the parochial work of S. Hilda's Church, under the direction of the Vicar.

HOUSE OF REST, *Pateley Bridge, Yorks.*—This is for working women and girls, and is open during the summer months, mainly for the benefit of Bradford people.

CANON'S GARTH, *Helmsley, Yorks.*—Originally a house of Augustinian Canons, and a few years ago a tramps' lodging-house, Canon's Garth has once more become associated with Religious. The Sisters who live here are engaged in nursing the sick of the parish in their own homes, and do general parochial work. An annual Retreat for ladies is held.

S. MARGARET'S ORPHANAGE AND HOME, *Upper Parliament Street, Liverpool*, is an Orphanage for Girls, who receive a good commercial education. They go out mostly as clerks, typists, etc. There is an industrial department, where girls are trained for domestic service.

S. MARGARET'S HOSTEL, *Princes Road, Liverpool*, is a hostel for young women engaged in business or in teaching.

ALL SAINTS' MISSION HOUSE, *Edinburgh*.—The Community have in Edinburgh an old-established House and active mission centre. The Sisters work in connection with All Saints' Church. There are guilds and confraternities for women, young women, young men, boys, and girls, a Bible Class for men, and a large Sunday School. The district visiting is very extensive, for in Scottish cities parishes have been unknown in connection with the Scottish Church since the Revolution and the disestablishment in favour of Presbyterianism, and Churchpeople have been kept together by attachment to a particular Church. Latterly, in Edinburgh, districts answering to English parishes were assigned by arrangement to Churches, and now the parish system is coming into adoption wherever possible in the respective dioceses. It is evident that visiting is much more difficult under these circumstances. The Branch House began in a tiny dwelling in Hale Street,

and from the first was blessed by the abiding Sacramental Presence, for Reservation of the Blessed Sacrament is provided for in the rubrical directions of the Scottish Liturgy. For many years the Scottish Branch was the only House in the Community which possessed this inestimable privilege. An annual Retreat for ladies is held.

### CAPETOWN, SOUTH AFRICA

His Grace the Archbishop of Capetown is Visitor of the important Branch House of the Community at Capetown in South Africa, the spiritual care as in England being under the charge of the S.S.J.E.

ALL SAINTS' HOME, *Kloof Road*.—Attached to the Home are: (a) S. Michael's Home for Destitute Children (white and coloured boys and girls), with S. Michael's 3rd Class Church of England Day School. Industrial training is given of various kinds to children who have left school. (b) S. Hilda's Middle Class School for Girls (European), day scholars and boarders.

The Sisters do ecclesiastical embroidery and make altar breads. They also assist in mission work, visit the sick poor in the Old Somerset Hospital and visit the prisons.

S. CYPRIAN'S HIGH SCHOOL in the suburb known as the "Gardens." This is a prosperous School for Girls of the upper class. Pupils are prepared for the University examinations, and some have taken English scholarships. At present the school is overcrowded in the effort to find room for applicants for admission. An estate on the lower slope of Table Mountain, with a fine old Dutch mansion, has been acquired by the Community, and the school will be moved to it when the necessary adaptations of the building have been made. As in the other Community Houses, there is daily Mass in the School Chapel.

THE HOUSE OF MERCY, *Woodstock*, is a Penitentiary which receives young women—European, coloured, and native—from all parts of South Africa.

THE CHILDREN'S HOME, *Robben Island*, is for leper children. They are nursed and cared for and prepared for the sacraments. They have simple school instruction as far as they are able to receive it, and plenty of play in the open air. The Home is under Government supervision. At All Saints' Mission Cottage, S. Philip's Parish, two Sisters



live among the poor like the poor, and do mission work among the coloured folk.

#### AFFILIATED HOUSE IN INDIA

This Branch has its own Mother Superior, as we have already noted, and local executive. The Bishop of Bombay is the Visitor.

*Bombay.*—ALL SAINTS' HOME, *Mazagon*, is the centre for various works; viz., Mission work in Bombay and along the railway line to Kalyan, altar bread making, "seed and bead" industry for women and boys, embroidery, needlework, Church laundry, etc.

S. JOHN'S ORPHANAGE, *Mazagon*, is for native girls and very young boys.

HOLY CROSS DAY SCHOOL AND NIGHT SCHOOL.

S. ELIZABETH'S HOME FOR BABIES, *Panwell*.

BOMBAY NATIVE HOSPITAL has upwards of 500 beds, and is one of the finest native hospitals in India. The Sisters have trained a staff of nurses about 100 in number, European and Eurasian, Parsi and Hindu. There are also several English trained nurses.

PETIT HOSPITAL is for native women and children.

CANNA HOSPITAL is a handsome building in the best part of the city for native ladies, and also for poorer patients. It is chiefly used by the Parsis.

THE CATHEDRAL HIGH SCHOOL is a school for European and Eurasian girls, boarders and day scholars. Pupils are prepared for the Bombay matriculation and for the Cambridge Local examinations.

At Khandala, on the ghât between Bombay and Poona, there are S. PETER'S HIGH SCHOOL FOR GIRLS, formerly located at Mazagon, a NURSERY FOR EUROPEAN INFANTS, and a CONVALESCENT HOME.

#### THE AFFILIATED HOUSE IN AMERICA

As in India, so in America the affiliated House has its own Mother Superior and local executive. The Bishop of Milwaukee is the Visitor.

*Baltimore.*—ALL SAINTS' HOUSE.—The works under the care of the Sisters are: S. Barbara's Home for Girls, S. Mary's Home for Little Coloured Boys, and S. Stephen's Day School for White Girls. The Sisters work in the parish

of Mount Calvary under the direction of the Rector, and also amongst the coloured people under the Vicar of S. Mary's Chapel. In the Home they do ecclesiastical embroidery and make altar breads.

*Philadelphia.*—S. Anna's Home for Aged Women is a work of the Community; and the Sisters also have charge of a Guild for women, and work under the direction of the Rector of S. Clement's Church. S. Katharine's Home for Little Coloured Girls is under the care of a coloured Sister.

## CHAPTER IX

COMMUNITIES FOUNDED FROM 1852 TO 1860

### Sisterhood of S. John the Baptist, Clewer

THE Sisterhood at Clewer was among the first to undertake penitentiary work, and originated in this way : In the parish of Clewer, of which the Rev. T. T. Carter was Rector, there was a district, then a mere hamlet, now known as Clewer S. Stephen, with a large population, over which the Rev. C. Wellington Johnson, who afterwards took the name of Furse and became noted in later years as Canon of Westminster, was given the oversight as Assistant Curate. It had a number of wretched hovels tenanted by a set of abandoned women, and through Mr. Johnson's efforts, aided by a dame schoolmistress, some of these fallen women were led to desire to give up their fearful trade.

As the question was being debated as to where to send them, Mrs. Tennant, a lady living in the village of Clewer, having been asked to help in the difficulty, offered at once to take into her house as many of these outcasts as desired to come. She was a Spaniard, the daughter of a Spanish officer, and had married as her second husband an English clergyman, but was now a widow with the sole companionship of an Italian maidservant. She was well known to the Rector for her good works among the poor, but no one was prepared for this wonderful self-devotion, in which she was heartily seconded by her maid. She received on June 29th, 1849, two of these women, four on the day following, and within four months no less than eighteen women of the lowest and most degraded type. She managed, almost unaided, to control and reduce to comparative order these most undisciplined and impassioned natures,

and attached them to herself in a marvellous manner. At first it was thought that the housing of these women was to be merely a temporary shelter till a home could be found for them; but as their attachment to Mrs. Tennant was so strong and her influence over them so great and her interest in them so keen, it was resolved to endeavour to found a permanent House of Mercy. Two or three ladies, hearing of what was going on, offered their assistance as far as they could, taking turns, but on Mrs. Tennant devolved the main burden. Twice she had to move her household: once because the house was sold, and next when the estate which became the permanent settlement of the House of Mercy was purchased, and the old house then standing on it was prepared for the reception of the penitents. After two years, in 1851, Mrs. Tennant was obliged to give up her task through enfeebled health, and she died nine years later at Windsor. Mrs. Tennant's place was temporarily filled by Miss Cozens, an elderly lady devoted to good works, who, together with a few of her own friends, in the emergency undertook the care of the penitents.

At the same time, as their numbers increased, a Priest was needed to give his whole time and attention to the work, and the Rev. the Hon. C. A. Harris offered himself, and for several years gave most valuable and gratuitous assistance, settling with his wife at Clewer in 1851. It was through Mr. Harris that Mrs. Monsell, his sister-in-law, three months after her husband's death, joined them, living with them for a while and going to and fro aiding in the House of Mercy. Early in the following spring she moved into the House of Mercy, preparing to devote herself entirely to the Religious Life. In February of the same year another lady came, and in August a third seeking to enter the Religious Life, and thus the nucleus of a Sisterhood was formed. Miss Cozens and her friends withdrew to make way for what thus promised to be a permanent Religious Community, with Harriet Monsell as first Superior. There were then in the House thirty penitents, and thus, contesting the honour with Wantage, began the first penitentiary work undertaken by Sisters—the substitution for paid service, which prevailed everywhere, of the principle of self-devotion. This Church penitentiary work was definitely undertaken just about the time that, independently of Clewer, the Rev. John Armstrong, Vicar of Tidenham, near Chep-



stow, afterwards Bishop of Grahamston, was wakening the sympathies of many hearts and enlisting the aid of a circle of enthusiastic friends in the same cause, and preparing the way for the movement that now took its rise for the formation of Church Penitentiaries, and while he was actually looking for some one to organise and carry on such a work.

It was a great venture of faith on the part of Harriet Monsell to enter upon the oversight and care of work so peculiarly difficult. She devoted herself to a Sister's life on Ascension Day, 1851, and was professed and instituted as Superior by Bishop Wilberforce on S. Andrew's Day, 1852. She undertook at Clewer a work of which she had had no experience, and to reclaim penitents on a system hitherto without precedent in the Church of England. The House of Mercy had to make its own traditions. The Sisterhood was to be begun entirely *de novo*. Within three years of the time she took up the office of Superior, the old house was removed, and another for the maintenance of eighty was being considered. The Community was dedicated under the name of S. John the Baptist. As soon as it was formed it was resolved that it should not be confined entirely to penitentiary work. It was thought that a variety of objects would prevent the strain that might be felt from the exclusive devotion to such work; that the fitness for dealing with this class of penitents was a special gift—the property of the few—and that different minds, differently constituted, would necessarily require different spheres of labour, and perhaps the same persons require relief by change of employment. The first such opening presented itself in 1855, arising from the close connection between the Community and a lady then distinguished for good works, and to whose efforts, and those of her husband, another Religious Community owes its existence—Rosa Lancaster. She had in London an Orphanage Industrial School which she desired to remove to the country. Mother Harriet undertook the charge. S. John's Home at Clewer was the outcome of this venture. With this was associated a Ward for Convalescents, which grew finally into the present S. Andrew's Convalescent Hospital, established in 1861, and the hospital built in 1865. Both these foundations are within the grounds attached to the House of Mercy. A third foundation,

commencing with a little Day School, was S. Stephen's Mission House, built in 1867, the High School and College, with the stately Church and the Day Schools for the poor, forming the ecclesiastical centre of a new parish.

In 1860 the Community planted its first mission in London at S. Barnabas', Pimlico, then under the charge of the Rev. G. Cosby White, which rapidly grew, and a Girls' School, Orphanage, and small Almshouse clustered round it, and the Refuge close by, formed by the Rev. the Hon. R. Liddell (the first Refuge that arose in London as the fruit of the new penitentiary movement), came also under the Sisters' care. Other missions soon followed in other parts of London—Rose Street Mission House, with mission work in S. Mary's, Soho, 1862; S. Alban's Mission in 1868; and later on, the Mission of All Hallows, Blackfriars Road, Borough. The first of these became also a Home for Children, of a preventive kind. The House of Charity in Greek Street, Soho, was undertaken to be worked by the Sisters in 1861, and somewhat later the Church work-rooms were established at 36 Soho Square. In 1860 the Community went further afield to Holywell—the Oxford Penitentiary, Manor House, Holywell. Three years later penitentiary work was begun at Bovey Tracey, under the Rev. the Hon. C. L. Courtenay, which developed in 1874 into a Provincial House of the Community. Shortly afterwards, S. Andrew's Cottage, a home for occasional rest for ladies of limited means, was built near S. Andrew's Hospital, together with a row of Almshouses for poor ladies, adjoining it. Out of this work originated "S. Andrew's Society" for providing aid and sympathy to ladies in distress. In 1866 arose S. Raphael's Convalescent Home, Torquay, for female patients, to which, later, a ward for men—S. Luke's Home—was added. In 1872 work was undertaken just out of Gloucester—S. Lucy's Hospital for Children, and an Industrial School.

It was in the period during which Mother Harriet was Superior that all this wonderful development took place, and what she was to Clewer may be seen in her "Life" written by Canon Carter, who says: "The loving friend that wrote the 'In Memoriam' in 'The Guardian' observed that when the history of the revival of Sisterhoods in our Church is written, a golden page will be given to Mother Harriet. It is true. The more the question of

Religious Communities in the Church for women is understood (and it must become more and more a prominent idea in the mind of the English Church), the more it will be seen that the cause which she so deeply loved and so desired to further, the deepening of the life of the English Church and the saving of its multitude of lost souls, has received an impulse from her wisdom, her singleness of purpose, her pure devotion, and her loving energy which it is difficult to over-estimate."

Work is undertaken by the Sisters in India in the diocese of Calcutta, begun in 1881, viz. the Lady Canning Home and Presidency General Hospital, Calcutta, a School for Eurasians, and a European Orphanage. Native mission work includes a Boarding School for poor girls, a High School and College, the Milman Memorial Day School for Hindu girls of higher castes, and the superintendence of thirty-four village schools in the rice district. The Diocesan Girls' High School and Eden Sanatorium at Darjeeling are also under the charge of the Sisters. There is an Affiliation of the Sisterhood in the United States of America, with a Mother House in New York and several Branch Houses. A full list is appended.

#### WORKS OF THE SISTERHOOD OF S. JOHN BAPTIST, OR UNDER THE CARE OF THE SISTERS, CLEWER

I. THE HOUSE OF MERCY, *Clewer*.—A Penitentiary, founded in 1849. The present buildings were begun in 1854, and completed in 1893. This Penitentiary is vested in trustees, and is, by its statutes, connected indissolubly with the Church of England. The Bishop of the diocese is the Visitor, and the Council is composed of clergy and laity. The average number of inmates is about eighty-five. They are employed in laundry and needlework, receiving their training and religious instruction daily from the Sisters. When fit for service, after a period of not less than two years, places are found for them, and an outfit is given them on leaving the institution. A wing has been built and endowed for the reception of penitents desirous of remaining during the rest of their lives under the Sisters' care, who are known as Magdalens. These form an additional number. The penitents are maintained partly by their own labour, and partly by subscriptions and donations,

aided by payments of those who send them. A payment of £5 a year is asked for when possible.

2. S. JOHN'S HOME, *Clewer*.—Established in 1855. A Home and Industrial School for children of respectable parentage and good character. Accommodation for sixty-eight children, who are admitted from two years of age and upwards; they remain in the Home till the age of eighteen. The children attend the day school in the Home, which is under Government inspection. When they have passed the required standards they are taken into work in the industrial classes, and attend evening school, which is also under Government. They are trained for service, and some few as teachers. The Home is supported partly by payments for children, laundry and needlework orders, and partly by subscriptions and donations, which are much needed. The ordinary payment is £16 a year and £3 entrance fee; but for children under five, or for those training as teachers, £20 a year is required, which is a little less than the real cost of a child's maintenance in the Home.

3. S. ANDREW'S CONVALESCENT HOSPITAL, *Clewer*.—Established in 1861, is governed by a Council of clerical and lay members, and is under the charge of the Sisterhood. There are eighty-five beds, for men, women, and children. The Hospital is supported partly by payments of patients and partly by donations and subscriptions. An annual subscription of 25s. will admit a patient free for three weeks. A limited number of incurables are received: payment from 12s. 6d. to £1 1s. per week.

4. (a) S. ANDREW'S COTTAGE, *Clewer*.—Opened in 1868. A temporary Home for ladies of limited means, needing rest and quiet. Payment from 10s. to £1 1s. per week. There is accommodation for eight ladies. The length of stay varies according to circumstances.

(b) S. ANDREW'S ALMSHOUSES.—Opened in 1868. Permanent Homes for poor ladies, who must, however, have sufficient to live on, as the Homes are unendowed, the occupants only living in them free of rent, and, in certain cases, having money for coals provided.

5. (a) S. STEPHEN'S COLLEGE, *Clewer S. Stephen*.—Established in 1867. A private Boarding School for the daughters of gentlemen. Terms for children under 12 years, 80 guineas per annum; over twelve, 90 guineas.



Pupils are prepared for the Cambridge Higher Local, Oxford Local, and other Examinations. There are two scholarships for annual competition. A reduction is made for the daughters of the clergy and professional men, when necessary.

(b) S. STEPHEN'S HIGH SCHOOL FOR GIRLS.—Established in 1882. Primarily intended to meet the needs of the "higher" education of girls in the neighbourhood, with careful instruction in the Catholic Faith. There are about 180 pupils. A Boarding House, S. Margaret's, is attached, for the daughters of clergy and others of limited means. Terms for girls under 12, £31 per annum; over 12, £36. Pupils are prepared for the Cambridge Higher Local Examinations, and trained as teachers. Many have been sent from the High School to work in Foreign Missions. There are two scholarships for competition.

(c) S. STEPHEN'S MISSION comprises Elementary Schools for boys, girls, and infants; and a large Intermediate School for girls. Mission work is extensively carried on.

(d) S. MICHAEL'S HOUSE.—A Hostel for Pupil Teachers training for Elementary School work.

(e) S. AUGUSTINE'S HOME FOR BOYS.—Accommodation for seventy boys from 4 to 14 years of age. On leaving the Home they are sent to train for the Army and Navy, or apprenticed to a trade, according to their abilities. Payment £13 yearly, and an outfit fee of £2 2s.

6. S. BARNABAS, *Tankerton, Whitstable*.—(A Memorial Home and House of Rest.) Ladies can be received into this Home for rest and change at 25s. weekly; business girls and others of the same class requiring a holiday at 12s. 6d. weekly.

7. S. BARNABAS' MISSION, 17 *Pimlico Road, S.W.*—The Sisters visit the poor and sick, have the care of guilds, Sunday Schools, and mothers' meetings, and carry on the usual branches of mission work.

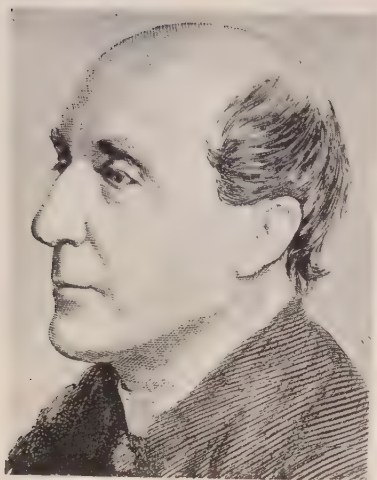
8. THE REFUGE, 21 *Ebury Bridge Road, Pimlico, S.W.*—Founded in 1852 for the reception of fallen women. It can receive fourteen.

9. CHURCH EMBROIDERY DEPARTMENT, 72 *Gower Street, London, W.C.*—Estimates for all kinds of Ecclesiastical needlework, and terms for receiving pupils, on application to the "Sister in Charge." Altar breads supplied.

10. THE HOUSE OF CHARITY, *Greek Street, Soho, W.*—



THE REV. A. D. WAGNER.



THE REV. C. LOWDER.



THE REV. CANON SHARP.



MRS. LANCASTER.



THE CHAPEL.



WEST CHAPEL.

COMMUNITY OF THE REPARATION (S. ALPHONSE) SOUTHWARK (see page 08)

Established in 1846, for the temporary relief of respectable persons of various greads of society needing help. It also gives a home to those who are out-patients of hospitals, and have therefore to be in London, and to families awaiting emigration. It is governed by a Warden and Council.

11. S. ALBAN'S MISSION, *Greville Street, Holborn, E.C.*—The Sisters are occupied in visiting the poor and attending to the sick, who are provided, as far as means will allow, with what is needful. There are night schools, Bible classes, guilds, etc., etc. S. Alban's Crèche, or Infant Nursery, is also under their charge.

12. (a) ALL HALLOWS' MISSION, 127 *Union Street, Borough, S.E.*—This work was commenced in 1876; it includes all the usual forms of parochial work.

(b) THE HOME FOR WORKING GIRLS, 47, 48, and 49 *Nelson Square, Blackfriars Road, S.E.*, was begun in two rooms in 1880. There is now accommodation for between fifty and fifty-five girls, and the Home is generally full. The girls pay towards their board; but as most of them are of the very poorest class, the Home cannot be self-supporting, and help is greatly needed. In connection with the Girls' Home there is a small House of Rest—S. Gabriel's, Littlehampton.

13. In 1893, at the request of the Major-General of the Home District, the Sisters undertook the visiting of "Married Quarters," Brigade of Guards. Two Sisters have been given to this work in London, and live in one or other of our Mission Houses, as may be most convenient for the respective "Married Quarters," which they visit at Chelsea, Wellington, the Tower, and Windsor. In 1894 a request was made that the Life Guards might have a Sister to look after their married women in London and Windsor. A Sister was accordingly given for this purpose, who mostly lives at S. Stephen's College, Windsor; a further grant being made by the Life Guards authorities to defray the expenses.

14. HOUSE OF MERCY, *North Hill, Highgate, N.*—London Diocesan Penitentiary. The work was undertaken in 1901. The House can take sixty-eight penitents, who contribute towards its support by washing and needlework, part of the maintenance being provided by its own subscription list. The House has its own Council, and the Bishop of London is the Visitor.



15. THE OXFORD PENITENTIARY, *Manor House, Holywell, Oxford*, where penitents are under the same rule as at Clewer, and contribute to the support of the House by washing and needlework, part of the maintenance of the House being provided by its own subscription list, and the institution being managed by its own Council.

16. 14 MAGDALEN ROAD, *Cowley S. John, Oxford*.—The Sisters began mission work in the parish of S. Mary and S. John in 1890. The parish has greatly increased since then, and continues to do so.

17. (a) S. JOHN BAPTIST MISSION HOUSE, *Oakfield Road, Newport, Mon.*—This work was begun in 1877, and for twenty years there was only a Mission Chapel. An ecclesiastical parish has now been formed, and a Church built and consecrated. Sunday Schools, guilds, Bible classes, etc., etc., are under the care of the Sisters.

(b) A RESCUE HOME for children under 11 was opened in 1881. It is supported by subscriptions and donations, aided by the children's work. Fifty-five children can be received.

(c) S. JOHN BAPTIST HIGH SCHOOL FOR GIRLS, capable of receiving over 100 pupils, has been built. The daughters of clergy and professional men are received as boarders in the School House.

18. S. MICHAEL'S HOME, *Leamington*.—The Sisters undertook the care of this Diocesan Penitentiary in 1884. The penitents are under the same rule as at Clewer. The work is maintained by laundry and needlework, and by subscriptions.

19. S. MARY'S HOME, *Salisbury*.—The Sisters undertook the charge of this Diocesan Penitentiary in 1889. Since that date the House has been enlarged, and accommodation provided for forty-one penitents.

20. HOUSE OF MERCY, *Great Maplestead, Halstead, Essex*.—The Sisters undertook the care of this Penitentiary in 1892. There is accommodation for fifty-five penitents, who are under the same rule as at Clewer. The House has its own Council, and the Bishop of the diocese is the Visitor. The work is supported by washing and needlework, and by subscriptions.

21. S. MARY'S HOME, *Stone, Dartford* (also known as "The Kent Penitentiary"). The Sisters undertook the care of this Penitentiary in 1911. There is accommodation for fifty-

five penitents, who are under the same rule as at Clewer, and contribute to the support of the House by washing and needlework. The House has its own Council, and the Bishop of Rochester is the Visitor.

22. HOME OF THE GOOD SHEPHERD, *Leytonstone*.—Established in 1861 in Rose Street (afterwards named Manette Street), Soho, and moved to Leytonstone in 1899. Accommodation for thirty-six children in school, and for forty-two older girls who are trained for service. Ladies can be received as paying guests in "The Pastures"—a house connected with the Home.

23. ALL SAINTS' HOME, *Hawley, Blackwater, Hants*.—A certified Home for sixty respectable poor children from Unions, or left motherless.

24. S. ANDREW'S CONVALESCENT HOME, *East Cliff, Folkestone*.—Established in 1875. For men, women, boys, and girls recovering from illness or accidents, or needing rest and change; 130 patients can be admitted. Limit of age, 3 to 65 years. Admission by subscriber's letter, or on payment of 10s. 6d. per week.

25. S. EANSWYTHE'S MISSION, *Folkestone*, in the parish of S. Mary and S. Eanswythe, was undertaken by the Sisters in 1875. The usual branches of mission work are carried on, including mothers' meetings, Bible classes, Sunday Schools, Band of Hope, boys' club and girls' club, attending to the sick; and also, in the winter, soup kitchen and children's dinner.

26. S. SAVIOUR'S MISSION, *Folkestone*.—Begun in 1880. The parish is very large, and composed exclusively of poor people. The usual branches of mission work are carried on.

27. S. LUCY'S HOME OF CHARITY, *Hare Lane, Gloucester*.—Orphans and other girls are here trained for service. Age of admission, about 14 years. There is an Incurable Ward for women and children. The Sisters also work in two parishes in the city.

28. S. LUCY'S FREE HOSPITAL FOR CHILDREN OF THE POOR, *Gloucester*.—Patients admitted from any distance, on the approval of the Receiving Medical Officer. This Hospital depends chiefly on voluntary contributions. There is a large out-patient department connected with the Hospital. Ladies are received at the Hospital to be trained in nursing.

29. HOUSE OF MERCY, *Bovey Tracey, Newton Abbot*.—Founded in 1863. An institution intended for eighty peni-

tents, who are taught and trained for domestic service. The House has its own Council, and the Bishop of the diocese is the Visitor. Orders for laundry and needlework are gratefully received. The earnings of the inmates help to cover the expenses of their maintenance, but donations and subscriptions are much needed.

30. MISSION HOUSE, *Bovey Tracey, Newton Abbot*.—Mission work was carried on in this parish for some years by the Sisters from the House of Mercy; but in 1879 a Mission House was built, and opened in the Octave of S. Michael and all Angels. The usual branches of mission work are carried on. In 1889 a Mission was opened at Heathfield and given to the Sisters' care.

31. (a) S. RAPHAEL'S HOME, *Torquay*.—Established 1866. This House is intended for the reception of women of good moral character, needing sea air, medical superintendence, and nursing. The weekly charge is 10s. Invalid ladies are received at a higher rate of payment.

(b) S. LUKE'S HOME (the gift of an Associate).—Established in 1883, for men patients only. The weekly charge is 10s.

(c) S. BARNABAS' HOME.—Established in 1892 for patients, both men and women, principally advanced cases of phthisis, which are unsuitable for ordinary Convalescent Homes.

(d) S. BARNABAS' LODGE in connection with S. Barnabas' Home.

#### WORK IN INDIA IN THE DIOCESE OF CALCUTTA

Begun in 1881

(a) THE LADY CANNING HOME is the headquarters of the "Lady Canning Home and Calcutta Hospital Nurses' Institution." "The Lady Canning Nurses" also live here, and these nurses form the Out Nursing Staff.

(b) THE PRESIDENCY GENERAL HOSPITAL.—The Sisters train the staff of eighty hospital nurses, and have the care of 200 European and Eurasian patients. A large proportion of the European patients in the free wards are sailors. There is a large block for paying patients.

(c) THE EDEN HOSPITAL AND SANATORIUM, *Darjeeling*.—Two Sisters are in charge, with a staff of six nurses for nine months in the year—from March to December. Three

classes of patients—all European—are admitted, and pay accordingly.

(d) THE PRATT MEMORIAL SCHOOL, under the Bishop and Archdeacon of Calcutta. There are eighty boarders, chiefly Eurasians, besides day scholars.

(e) THE EUROPEAN ORPHANAGE.—An old endowed charity, originally founded for soldiers' children. It is under the management of a committee of ladies. Sixty orphans of European parentage can be admitted.

(f) THE DIOCESAN MISSION HOUSE, *Ballygunge*, founded by the late Miss A. M. Hoare.—A large work, including Boarding School for 100 poor Indian Christian girls, who receive a good Bengali education. A High School and College for Indian girls of higher caste, who are received as boarders, and for day scholars of the same class, about half of whom are Christians. The Mission House is also the headquarters for the village school work, founded by Miss Hoare, *i.e.* about thirty-four village schools in the rice district, which are visited and examined from time to time from the Mission House.

(g) THE MILMAN MEMORIAL DAY SCHOOL for Hindu girls of the higher castes, with upwards of 120 scholars.

(h) MISSION WORK, AND A HINDU DAY SCHOOL for girls in the neighbourhood, with about fifty scholars.

Both these Day Schools are in the neighbourhood of *Ballygunge*.

(i) DIOCESAN GIRLS' HIGH SCHOOL, *Darjeeling*, for the children of Anglo-Indian parents, with ninety or more boarders, beside day scholars.

#### WORK IN AMERICA

There is an Affiliation of the Sisterhood in the United States of America. S. John Baptist House, 233 East 17th Street, New York, is the Mother House of the Community in America; and there are several Branch Houses, two of which—S. Helen's Hall and S. Elisabeth's Home—are in Portland, Oregon.

#### S. Margaret's Convent, East Grinstead

As the formation of the first Sisterhood at Park Village was due to the inspiration of Dr. Pusey, so the formation



of the East Grinstead Sisterhood was owing to another great leader in the Catholic revival in the Church of England—John Mason Neale. The foundation and supervision of this Sisterhood was the great practical work of his life. The idea came to him much from the same causes that led Dallas, in 1826, to suggest the need of “Protestant Sisters of Charity.” It was not the needs of large masses herded in city slums that were in his mind, but as he looked out on the villages and hamlets from Sackville College in East Grinstead he felt the need of doing something to remedy the crying physical necessities and the spiritual destitution of their inhabitants. Naturally his mind reverted to S. Vincent de Paul and his wonderful confraternities of women. The ordinary parochial machinery was plainly insufficient.

It was at this time that two persons specially fitted for arduous work in country districts offered themselves with a purpose of life-long devotion. A few weeks later, Miss Ann Gream, the daughter of the Rector of Rotherfield, came forward with a similar purpose of devotion, to become eventually the first Mother Superior of the Community. She was one fitted by exceptional gifts to attract, train, and govern those committed to her care. This was the inception of the S. Margaret’s Sisterhood. The idea Neale had was not the conventual one. He was rather actuated by love and pity to raise the fallen, convert the unbelieving, and minister to the sick, and desired to have the active mission and nursing work of a Sister of Charity. The Rule was founded upon that of the Visitation of S. Francis de Sales, before he converted his Community into a cloistered order, but it had in its origin the principles governing and animating the Society of S. Vincent de Paul. Neale long and anxiously pondered the matter, taking counsel with those best fitted to give him advice. He consulted Carter of Clewer, Butler of Wantage, and the Mother Superior of Clewer (Harriet Monsell). He took steps also to ascertain which hospital would give the requisite training in nursing, and obtained admission for his probationers at Westminster. Lodging was secured them from S. John’s House. He wrote Mr. Sidney Herbert, who gave him a list of likely probationers from those who had applied to go to the war in the Crimea. Lord Salisbury wrote from Hatfield encouraging his scheme, as did Bennett of Frome,

the Mother Superior of Clewer, Father Benson of Cowley, and Butler of Wantage, who sent him the Wantage Rule.

The beginning was very small, and till 1855 the Sisters did not live in community. In that year Archdeacon Otter was consulted, and the Bishop had made kind inquiries about it. In June 1856, the Sisters began to occupy their first house at East Grinstead. In a small, barely furnished house between Sackville College and the Church, nine Sisters began what was to be the nucleus of S. Margaret's Convent. They had their own Oratory, in which their founder ministered daily. It was a very plain, rough cottage building, but here vocations were tested, and in the practice of a Rule which is substantially the same as that now governing the large bodies of East Grinstead Sisters at home and abroad, the community life began. By Neale's desire the habit of the Community was grey.

Early in 1857 the call was made upon the Sisters to take under their care some orphan children whom Neale's sister, Miss Elizabeth Neale, had gathered together in a Home at Brighton. She was giving this up to start a small Sisterhood in the parish of S. George in the East, London, to be known as the Holy Cross Community. Nine girls were received, and a small house was taken for them. The Orphanage was named S. Katharine's, and two Sisters were placed in charge. In 1858 a serious storm of opposition broke upon the Sisterhood, owing to one of the Sisters dying and leaving £400 to S. Margaret's. Her father became unreasonably hostile, and his actions provoked a riot at her funeral. Neale was knocked down, and the Sisters were hustled. The father, who was an English Priest, made the extraordinary allegation that his daughter was entrapped by Neale and the Sisterhood, purposely placed in the way of infection, and unduly influenced on her death-bed to make a will in favour of the Community. Incredible as the story was, it led to the Bishop of Chichester withdrawing from the Community as its Visitor, subscriptions declined, friends fell away, and the outlook became a serious one. But Col. Morison, Mr. J. D. Chambers, and the Hon. R. Cavendish took action on behalf of Neale and the Community, and soon the false rumours that were circulated ceased.

Anxious to learn how the Sisters worked in England, the Russian Church sent two ladies to East Grinstead to

gather information, and acting upon this report and the knowledge they had acquired, determined to establish Sisterhoods on the same lines.

The Sisterhood prospered and increased. By the express wish of the founder, S. Margaret's has no endowment, and never can have any. The Sisterhood is incapable of holding vested property or endowment, except the houses and grounds actually in use. But the good Hand of God is upon the Community, and it continues to prosper. In 1858 the Rev. J. C. Chambers, Vicar of S. Mary's, Crown Court, Soho, asked Neale for two Sisters to work in the worst quarters of his poor parish. A graphic account of this work is given in "*Memories of a Sister of S. Saviour's Priory.*" In 1866 the Sisters removed from Soho to Haggerston, to form the nucleus of the present Branch House, S. Saviour's Priory. In 1862 the Sisters were invited to start a House of Refuge at Aldershot in connection with the camp. In 1863 Neale laid the foundation of an independent daughter Sisterhood at Aberdeen.

A complete directory of the work is appended, and is an added proof of the wonderful labours of the Communities at home and abroad, and of the enrichment of the Church by the possession of so much devoted service.

#### THE MOTHER HOUSE

S. MARGARET'S CONVENT, *East Grinstead* (1854).—S. Margaret's Orphanage (1857); S. Agnes' School (1862); Training School for servants (1878); S. Margaret's College (Boarding and Day School) (1890).

*Branch Works.*—S. Saviour's Orphanage, Hitchin (1873). S. Margaret's Mission (for S. Mary's parish), 7 North Church Street, Cardiff (1873); S. German's, 18 Agate Street, Roath, Cardiff (1889); S. Saviour's, East Moors (1885); S. Francis', East Moors (1890). S. Catherine's Home, Grove Road, Ventnor, I.W. (1879). S. Margaret's House of Mercy, Roath, Cardiff (1882); S. Margaret's Refuge, 78 Claude Road, Roath, Cardiff (1889); S. Margaret's Children's Home, Cardiff (1890). S. Margaret's Convalescent Home (for ladies), Kingsand, Plymouth (1887). S. Margaret's, Polwatte, Colombo, Ceylon (1887); Orphanage, Polwatte; Middle School for Girls, Polwatte; Bishop's College for Ladies, Colombo. S. Alban's Home (Girls'

Orphanage). Worcester (1888). The Sisters' House, S. Columba's, Sunderland (1890). S. Cuthbert's Mission (for the parish of S. Cuthbert), 56 Buxton Street, Newcastle-on-Tyne (1893); S. Barnabas' Cottage Hospital and Nursing Home, Saltash, Cornwall (1894). S. Margaret's Mission (for S. Matthew's parish), 9 Summerhill Street, Newcastle-on-Tyne (1896); S. Wilfrid's, Newcastle-on-Tyne; Mission of the Holy Spirit, Newcastle-on-Tyne. Free Home for the Dying, 29 North Side, Clapham Common, S.W. (1896). S. Margaret's, 86 Noord Street, Johannesburg (1898); S. Margaret's High School and Kindergarten for girls of the Upper Classes (1901); S. Mary's Orphanage for British and Colonial children, Rosettenville (1902). S. Margaret's, Chichester (Mission and Rescue Work) (1898). S. Saviour's Mission House, 32 Gladstone Road, Scarborough (1900). S. Mary's, 10 King Street, Dundee (1901): Home for Incurables. S. Mary's Convent, Burlington Lane, Chiswick (1910). S. Elisabeth's Home of Rest, Bexhill-on-Sea (1910). S. John's House, 12 Queen Square, Bloomsbury (1911). S. Margaret's Needlework Society: *Secretary*: Sister Anne, S. Margaret's Convent, East Grinstead.

#### DAUGHTER HOUSES

I. S. MARGARET'S OF SCOTLAND, *Spital, Aberdeen, N.B.* (1864).

*Branch Works*.—Holy Trinity, Stirling (1881); The House of Charity, Lerwick, Shetland (1902).

II. S. SAVIOUR'S PRIORY, *Great Cambridge Street, Hackney Road, London, N.E.* (1868).—S. Augustine's Haggerston; S. Chad's, Haggerston; S. Mary's, Haggerston; S. Michael's, Shoreditch; S. Mary's, Graham Street.

*Branch Works*.—S. Saviour's Grange, Sea View Square, Herne Bay (Home of Rest for women and girls); S. Saviour's Hostel, 103 Freshfield Road, Brighton (Home of Rest for men and lads); S. Chad's Cottage, East Liss, Hampshire (for women, girls, and babies); Nazareth Home of Rest, Yalding (for men, women, and babies); S. Saviour's Orchard, Buxted (Home of Rest for Church workers).

III. S. MARGARET'S CONVENT, 17, *Louisberg Square, Boston, and South Duxbury, Mass., U.S.A.*

*Branch Works*.—The Children's Hospital, Boston, Mass.; S. Barnabas' Hospital, Newark, N.J.; The Jane Marshall



Dodge Home (Summer House for children), Sea View, Mass.; S. Margaret's Home for Incurables, Montreal, Canada; S. Monica's Home (sick coloured women), Roxbury, Mass.; S. Mark's Home, Philadelphia, Pa.; S. Katharine's Home, Jersey City, N.J.; House of S. Michael and All Angels (coloured cripple children), Philadelphia, Pa.; Grace Church, Utica, N.Y.

*Parish Work.*—The Church of the Advent, Boston; S. Martin's Church, Boston; Church of S. John the Evangelist, Roxbury, Mass.; S. Margaret's Church and Mission Sunday School, Brighton, Mass.; S. Luke's Church, Chelsea, Mass.; House of Prayer, Newark, N.J.; Grace Church, Newark, N.J.; S. Michael's Mission, Philadelphia; S. Mary's Church (coloured), Philadelphia.

### **Community of the Blessed Virgin Mary, Ovingdean and Brighton**

S. Mary's Home, Brighton, was founded by the late Rev. Arthur D. Wagner, Vicar of S. Paul's, Brighton, in 1856, under charge of some ladies, who in November 1859 formed themselves into a Community, and it is one of the largest and most important of the works founded by his instrumentality. Starting originally on a parochial basis, it has far outstripped parochial and diocesan limits. S. Mary's Home in Queen Square and Wykeham Terrace, Brighton, was for fifty-six years the Home of the Community, and consisted of twenty-two ordinary dwelling houses connected by wooden corridors.

Here the following works were carried on: The Mother House of the Community; A free Penitentiary for the reformation of fallen women and girls, who were received to the number of fifty; Home for girls, who lived at S. Mary's but attended the Church school; Home for boys in the nature of a Choir School for S. Paul's Church; Home for older boys during their apprenticeship in the town; Infirmary and Home for poor aged ladies, where a few Preventive girls were trained for service; Dispensary for treatment of poor persons afflicted with ulcerated legs; School for the board and education of the daughters of gentlemen with small means, clerical or lay, at low fees; School of Church and Art embroidery. There was a Con-

tinuation Home at S. Mary's, Buxted, for girls, ages 14 to 17, who were trained for domestic service.

In the early days the mistresses of S. Paul's schools lived in the Home. The Sisters have, from the inception of the Community, engaged in parochial work for S. Paul's and other Brighton churches. On the death of the founder (January 14th, 1902) the trustees left by him under the Settlement Deed became responsible for the welfare of the Community and Home. There was no endowment, and it was found financially impossible to carry on all the good works which had accumulated during the forty-seven years' life of the Home. About the same time such extensive alterations to the old houses were demanded under the Factory Act, and at the instance of local health inspectors, that it was evident that the only practical way to satisfy the new conditions was to initiate a fund for securing a good site sufficient for a Mother House and at least the possibility of carrying on the first works started in Brighton—Penitentiary and the Embroidery school. After many disappointments and difficulties, twenty acres of land were secured near Rottingdean in the parish of Ovingdean, about  $4\frac{1}{2}$  miles from Brighton. Nothing nearer to, or in, the town could be obtained. The building was started in October 1911.

In November 1912 sufficient accommodation was ready for the removal of the Penitentiary, with reduced numbers (twenty-four only), and sufficient also for Sisters for this work. Most of the other works had perforce been discontinued. The Mother Superior remained in Brighton until November 1914, when further accommodation was ready and the Chapel built in part, and she removed her residence to the new House. The Embroidery school had removed at Michaelmas 1914. The Penitentiary is affiliated to the Chichester Diocesan Penitentiary Association. The Wantage Community acquired the house at Buxted, and the houses at Brighton have been or are being sold.

With the disposal of these properties, aided by generous gifts from members and friends of the Community, it has been found possible to build about two-thirds of the original scheme, including Mother House and Chaplain's and gardener's residences. The remainder of the scheme will be completed as funds become available, viz.: Apse and North Aisle of the Chapel, Sacristy, Waiting Room, Entrance

Quadrangle gates, Community quarters in the southern block and cloisters. The new Community buildings are situated on the Sussex Downs overlooking Rottingdean, and about three-quarters of a mile from the sea, and when completed they will be a worthy memorial of the revered founder. The severance of old associations in the removal from Brighton town is naturally to be regretted for many reasons, but removal was essential. The discontinuance of works that had proved so full of success and blessing in the old Home was also a regrettable necessity, but with the future completion of the buildings there can be no doubt that what seems a step backward is but the going back to spring forward to even greater possibilities of active works than in the best days of the past. Accommodation is now available for the reception of thirty-seven penitents, and with the further completion of the buildings this number can be increased to forty-eight.

The Community has had charge of the Diocesan Penitentiary at Hereford for five years. It is known as S. Martin's Home, and takes twenty girls. Here an excellent work is going on.

A daughter S. Mary's Home in Brighton continues to be the centre of Church and parochial work in Brighton Churches, and for the past four years the Sisters have also been working in the parish of All Saints, Worcester.

### **The Society of All Hallows, Ditchingham, Norfolk**

The Society of All Hallows, Ditchingham, had its beginning in 1854, when Miss Lavinia Crosse—afterwards the first Mother Superior—was induced by the late Rev. W. E. Scudamore, then Rector of Ditchingham, to undertake the penitentiary work in a farmhouse hired for that purpose, in the neighbouring parish of Shipmeadow. Being subsequently joined by two other ladies, the three were formed into a Community, pledged to live under a Religious Rule, by Canon Carter of Clewer, on the Eve of the Circumcision, 1856. As in other Communities the Sisters had a share in those initial difficulties that test and try such work, but steady perseverance had its reward, and in 1859 the Community was transferred to the present House of Mercy in the parish of Ditchingham. It was at that time only partially built. The cruciform plan of the House was

completed and the permanent Chapel opened in 1864, when the sermon was preached by Bishop Wilberforce of Oxford. Since that period there has been steady progress. In 1876 the Community House adjoining the House of Mercy was commenced, to which a new wing has since been added. The penitentiary work has the first place in the care and devotion of the Sisters. Its work goes on precisely as at the beginning, and thirty penitents are admitted. This is the limit.

In memory of the Rev. W. E. Scudamore, Warden for many years, a new wing was built to the Sisters' Community House to be set apart for the reception of an Order of Penitents desirous to consecrate the remainder of their lives to their Lord's service. The first stone was laid in 1885, and the wing was blessed and opened on September 14th, 1887. In 1857 a house was taken in the parish of Ditchingham, and opened under the name of S. Ann's House, for the reception of girls under ten who were orphans or in need of special care. It was found that the advantages of such a Home were often in great request for children of superior parentage, and this led to the establishment of the All Hallows Orphan School for Girls of the Upper Class, and school buildings were erected and opened and blessed by Bishop Wilberforce. This is progressing and developing. Hospital work was undertaken first in three cottages adjoining one another adapted for the purpose, and in 1873 the present Hospital was built, accommodating twenty patients. Mission and parochial effort is done by the Sisters, too, in some Norwich parishes. At the desire of the Bishop of New Westminster, the Mother Superior was led to consider the question of widening the Community's sphere of influence by taking up missionary work of an educational nature in his diocese. She formally proffered aid, and three Sisters went out to settle at Yale, British Columbia, in October 1884. The school under their charge has prospered, especially as to Canadian pupils. Work is also done among the Indian children, for whom the Sisters have charge of a boarding school at Yale. This school is recognised by and under the inspection of the Canadian Government. The Chaplain for both schools is the Rev. Harold Underhill, resident in Yale.

*List of the Community's Work at Ditchingham and elsewhere.*—Ditchingham: House of Mercy for Penitents;



Orphanage and School for Children of gentle birth ; Lower School for Respectable Girls, who are educated and trained for domestic service ; Hospital and Home for Incurables ; Parochial work in Ditchingham. Rescue work in Norwich : S. Augustine's Lodge. Mission work in Norwich in the parishes of S. James with Pockthorpe ; S. John, Timberhill ; S. Julian ; S. Mark, Lakenham ; S. Lawrence ; and S. George, Tombland. Yale, British Columbia : School for Indians ; School for Canadians.

### Community of the Holy Cross, Hayward's Heath

In 1857 the Rev. C. F. Lowder invited Miss Elizabeth Neale, sister of the Rev. J. M. Neale of Sackville College, to aid him in his labours, recently undertaken in the newly formed mission district of the parish of S. George in the East, since made into the parish of S. Peter, London Docks. She was then looking for some field of labour to which to devote her life, and had been in treaty with one or two of the newly established orders—*e.g.* Clewer and All Saints—with the idea of joining one of them. When this request came from Father Lowder it seemed a direct call from God. So in 1857 she, with one orphan girl, took up her abode in that district. She had an Orphanage in Brighton, but the children were taken over by the recently formed Sisterhood of S. Margaret, East Grinstead, through her brother. The parish was very rough and uncivilised, and her difficulties at the outset were quite enough to have deterred one with a less determined spirit. But she persevered, and a few months later was joined by three or four other ladies. The Bishop of London, Dr. Tait, gave her his blessing and installed her in office as Superior of the newly formed Community of the Holy Cross. One of the first works undertaken was a Penitentiary, necessitated by the state of the district, which swarmed with fallen women. At first it was merely a refuge, but, finding no Penitentiary would receive them, a house was taken for them in Sutton, afterwards removed to Hendon.

By this time the Sisters had removed into a house in Calvert Street which had been the Clergy House, the Priests occupying one in Well Close Square. The Sisters continued to occupy the Calvert Street house till they moved into their present quarters in 1887, but the Mother House was

transferred to Kennington in 1870, as the Community had outgrown its accommodation. In 1858 the Orphanage was begun with six girls, which soon increased to thirty.

The cholera visitation in 1866 was fiercest in the district in which the Sisters worked, and they formed the vanguard of the band of workers who fought against it. Their work in battling with the plague helped more than anything else to overcome any prejudice yet remaining against the Sisters. Bishop Tait showed much sympathy and kindness, visiting the hospitals and district, and was greatly impressed with their work. About this time the Community began work further afield. Sisters had already, in 1863, undertaken temporary work at Bedminster, Bristol, to help the Rev. E. H. Eland; and now, in 1867, they extended their labours to Portsea, under the Rev. J. D. Platt; and in the following year in the parish of S. Jude, Sheffield, under the Rev. W. Johnson.

In 1868 an important change was made in the constitution, the Community being placed under the charge of the Fathers of S. John the Evangelist, Cowley, Oxford, and so remained until 1912.

The number of Sisters having increased beyond the limits of the Calvert Street house, and no other house being available, the Mother Superior accepted the invitation of the Rev. J. Goring, of S. Paul's, Lorrimore Square, to work in his parish. The Mother House, with the greater number of Sisters and Novices, removed there in 1870, only a few Sisters remaining to carry on the work at S. Peter's, London Docks, which had been created a separate parish. Parish work was done in S. Paul's, Walworth, and schools for girls and infants begun in the district of S. Agnes, Kennington.

In 1874 the work at Sheffield was given up, and the following year, at the request of Dean Duncombe of York, the Sisters undertook the charge of the Institute for Trained Nurses, giving it up, after thirty years, in 1905. During this period the number of nurses had increased from twenty-five to over seventy, and the supervision of the free nursing of the sick poor in the city had grown enormously, rendering the demands of the work too great to be compatible with the obligations of the Religious Life.

In 1877, at the request of the Rev. T. Baynham, work was begun in the parish of S. Peter and S. Paul, Charlton,

Dover, which was continued till 1913. In 1880 the Sisters were withdrawn from the parish of S. Paul, Walworth, through a change in the Vicariate, and their work was limited to the parish of S. Agnes, Kennington. In 1886 the Community removed from Kennington, after sixteen years' work. The lease of the houses occupied by the Sisters expired, and it was thought advisable to obtain permanent headquarters. Land had been bought at Hayward's Heath, and the Vicar, Rev. R. E. Wyatt, offered the Sisters a warm welcome, and desired them to visit in the parish. The removal to the new Mother House took effect in 1887, when it was solemnly blessed by Father Benson, Father Superior S.S.J.E.

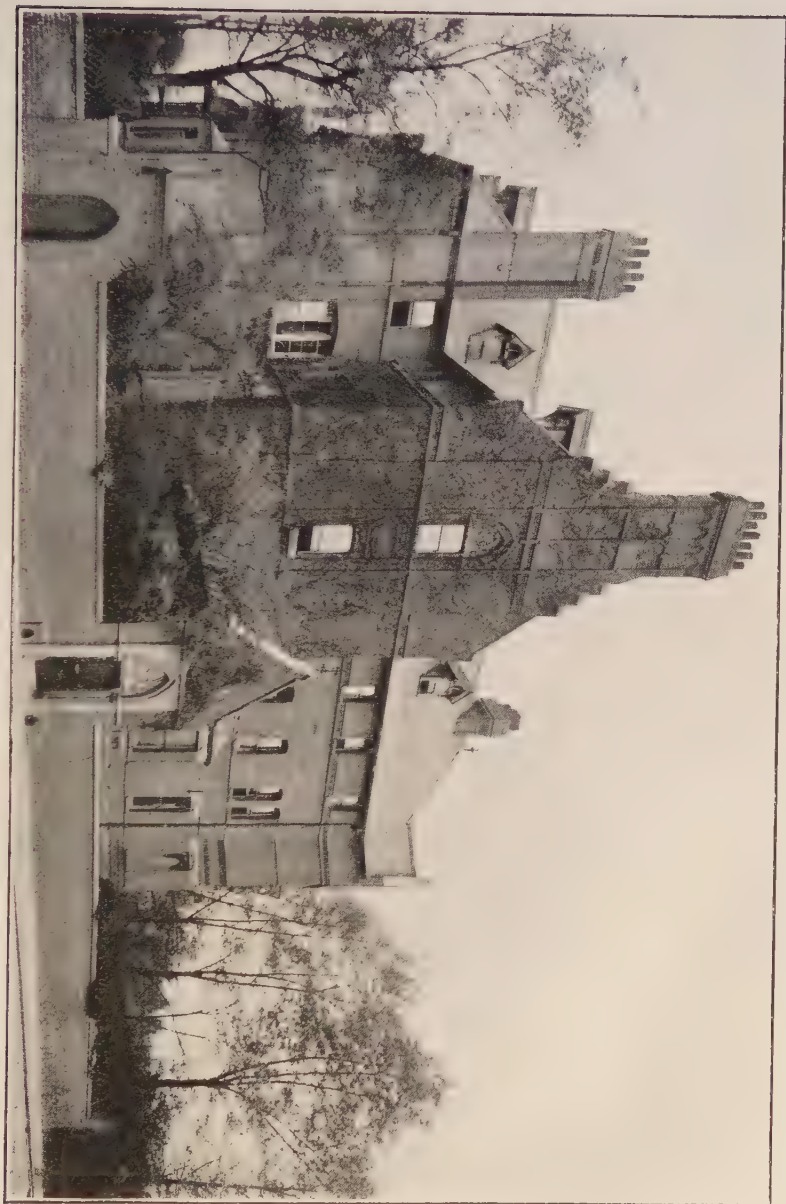
Two years later, through a legacy from Miss Cornelia Neale, sister of the Mother Foundress, a new wing was added to the building and used at first as a Convalescent Home.

In 1892 a Branch House was begun at S. Saviour's, Pimlico, at the request of the Rev. H. Washington. Early in 1896 the Mother Foundress resigned. In 1897 a Branch House was begun in the district of S. Alban, Norwood, at the request of the Rev. F. La Trobe Bateman. After he left, there were two changes of Vicars, and the Sisters relinquished the work in 1909. In 1897 the house adjoining the Mother House was purchased for a Convalescent Home, this giving more accommodation in the Mother House. In 1902 Viscount Halifax laid the foundation stone of the Chapel, which was opened for worship in 1905.

### Community of S. Peter the Apostle, Horbury

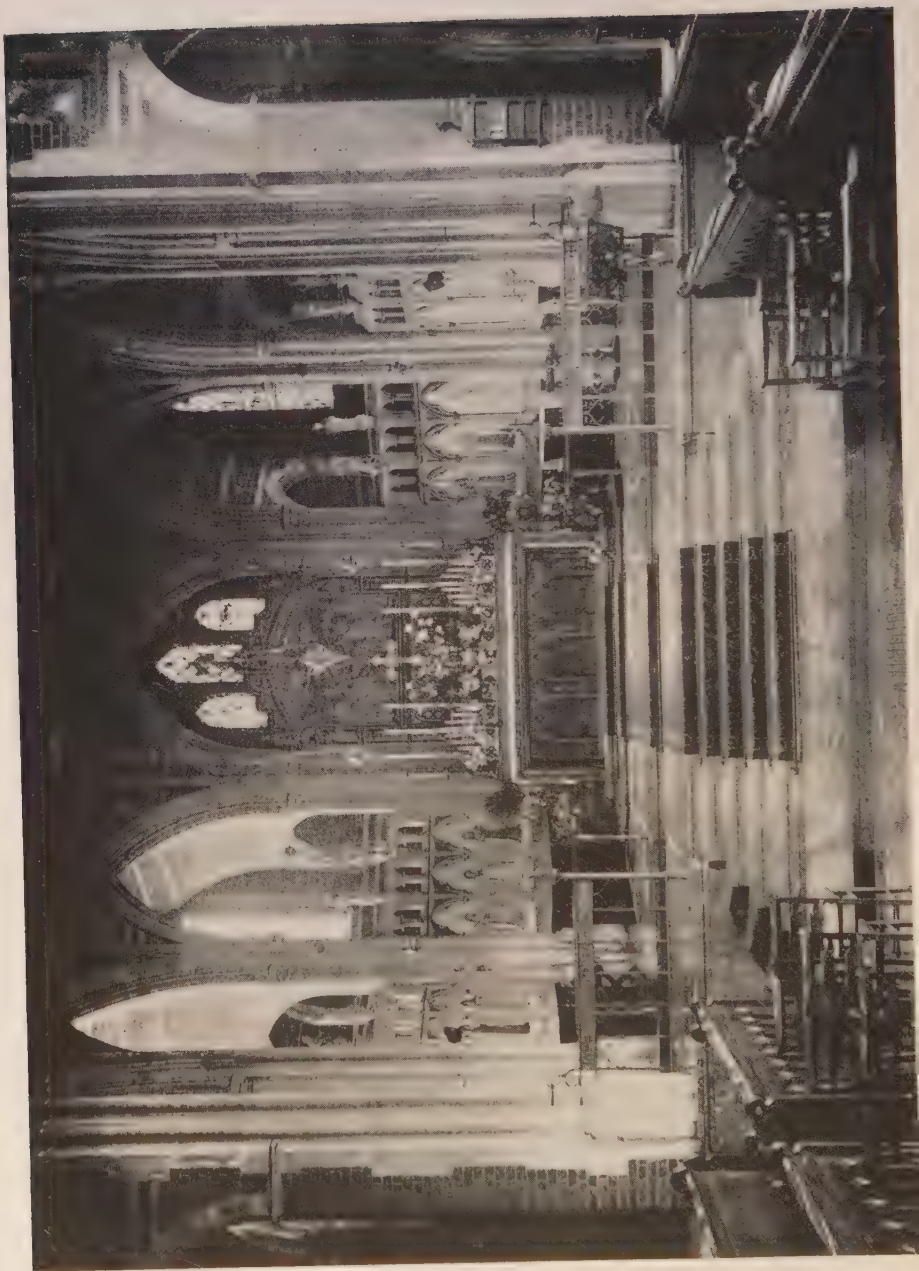
The Community of S. Peter the Apostle, Horbury, was founded in 1858 by Mrs. Sidney Lear and Canon Sharp, Vicar of Horbury, and commenced with three Sisters. The object of foundation was primarily to train and assist its members in leading a life of prayer and self-denial; and secondly to perform works of mercy, and specially for the spiritual and moral restoration of fallen women, and also spiritual and mission work amongst the poor. The penitentiary work was begun in a cottage in the village of Horbury in 1858, the present House of Mercy being built in three portions—successively in 1863, 1872, and 1884. From very small beginnings the penitentiary work has grown

*To face page 80.*



SISTERS OF THE CHURCH, KILMURN (*see page 100*).





*To face page 81.*

and developed, and with it the numbers of Sisters belonging to the Community. The House of Mercy accommodates seventy-one penitents. Some of those who have passed through the Penitentiary have proved the sincerity of their penitence by seeking the life of reparation as consecrated Magdalens. Many of the girls, who are sent out to service after two years' training, have done extremely well. Besides being employed in learning housework the penitents are trained in laundry work and needlework. From the laundry, girls are sent out as Under-Matrons, etc. Care is taken to train each girl thoroughly in each detail of the work as far as she is capable of mastering it. Factory regulations have, of course, to be observed, and the House is always open to Government inspection. As we have already noted, as the Community grew and developed, so the scope for work proportionately increased, and now the Branch Houses number ten, reaching in England from Carlisle to Croydon. At Horbury there is a School of Church embroidery, and altar breads are made.

Of the Branch Houses under the care of the Sisters the oldest is S. Mary's Home, Rusholme, Manchester, a Penitentiary undertaken by the Community twenty-five years ago. It is now able to receive sixty-five penitents, mostly young girls from 10 to 18, and has a large and flourishing laundry.

The County Home, Stafford, is a Penitentiary of thirty-five women and girls, and also contains a laundry. Plain sewing and lacemaking are done by the girls.

S. Mary's Home, Carlisle, is a Penitentiary for thirty-five women and girls, where excellent work is done, there being also a laundry here.

The Sisters work in the parish of S. Augustine, Tonge Moor, Bolton, Lancs., and conduct S. Margaret's School, a small school for girls.

S. Winifred's Home, Wolverhampton, was opened in 1911 for children who have been criminally assaulted, or whose intimate knowledge of sin makes them dangerous companions for other children. This Home, accommodating forty-five children, was soon filled to overflowing, and in 1913 another Home, S. Monica's, Croydon, had to be opened to provide accommodation for fifty more children. In both these children's homes every effort is made to induce forgetfulness of the evil past, and train the children

for a useful future. Residence continues till they are 16 years of age, when suitable situations are sought for them according to their ability.

The Sisters work in S. George's parish, Nottingham, and also at Filey, where special efforts are made to help the fisher girls.

There is one foreign House in connection with the Community, which was started in 1905 at Nassau, Bahamas. Here, besides parish work, a High School for Girls, in a most flourishing condition, is carried on, but this work is still in its infancy.

Several Retreats for ladies have been held annually at Horbury for over forty years, and recently there have been week-end Retreats for mill girls. The girls come from Saturday till Sunday night, and numbers have gladly availed themselves of the spiritual help.

Retreats are also arranged for mothers (who cannot spare more than the week-end away from their duties), for G.F.S. members, and for teachers in elementary schools, whilst opportunity is offered for private Retreats.

Besides the weekly visiting in Stafford Prison amongst women and girls, the boys committed to Wakefield Prison under the Borstal system are visited once a week by the Sisters, when spiritual instruction is given. The Sisters also hold Sunday classes in various parishes around Horbury, and visit in the parish of S. Peter.

## CHAPTER X

### COMMUNITIES FROM 1860 TO 1870

#### Community of S. Peter, Kilburn

THE Community of S. Peter, Kilburn, was founded at Brompton in 1861 by the late Rosamira and Benjamin Lancaster, as a Community whose chief work would be the nursing of respectable women and children of the sick poor in the Home, and mission work outside. The Mother House was removed to Kilburn in 1868, and then for twenty years the Rev. W. H. Cleaver was Warden. In 1892 the Community first undertook Foreign Mission work, sending four Sisters to Corea with Bishop Corfe, the first Bishop. Here, for several years, the Sisters worked in hospitals for the natives, until they were joined by a sufficient staff of nurses who could take up this department and free them for more direct teaching of Corean women and children. At present seven Sisters are working at Seoul and Siv-won as headquarters, in Schools and Homes of various kinds; and thence are constantly itinerating among the scattered villages as these come gradually under Christian influence.

The principal activities of the Community at home still fall under the two heads of nursing and mission work. For the latter there are London Houses in the densely populated districts of S. Saviour's, Hoxton; S. Columba's, Haggerston; S. Hugh's, Tabard Street, Southwark; S. Mary's, Golden Lane, E.C.; S. Augustine's, Kilburn; S. Michael's, Camden Town; S. Mary's, Clarendon Square, Euston; and also at Edmonton and Caversham. The Homes devoted to nursing are S. Peter's Home, Kilburn, where there are wards for long, but not hopeless, cases for which hospitals cannot spare beds, and for acute cases, women and girls and children, with separate wards for ladies, and for con-



sumptive patients in the latest stages; S. Peter's Harbour, Greville Place, N.W., where aged and infirm women are cared for; S. Peter's Memorial Home, Woking, for acute, convalescent, or early tubercular cases, women and children; S. Peter's Grange, S. Leonards-on-Sea, which is a House of Rest for ladies, elementary teachers, nurses, and the upper servant class; Holiday House, S. Leonards-on-Sea, where twelve little girls from crowded London parishes are received quite free for three weeks' change, all the year round; S. Peter's, Ouvroir, Hendon, where a great desire of the foundress has been realised, and a Home opened for delicate and crippled girls and women who cannot, on account of their infirmities, entirely support themselves by fine needlework, but are able to employ themselves for several hours daily; S. Michael's Home, Axbridge. Here the Sisters manage a large free Home for men and women who are in the earlier stages of phthisis. It was built and endowed for this purpose by a great benefactress of the Community.

### Community of S. Wilfrid, Exeter

The Community of S. Wilfrid was founded by the Rev. John Gilbert Pearse, late Vicar of All Hallows on the Walls, Exeter, in 1866. The object of the Community is twofold, viz. (1) a life of prayer and worship; (2) the performance of corporal and spiritual works of mercy, visiting the sick and poor, the education of children, and the care of orphans and the aged. The Visitor is the Bishop of Exeter; the Chaplain General, the Rev. Fr. Andrew, S.D.C.; the Chaplain, Rev. W. F. Penruddocke. The Sisters take lifelong vows, and are bound strictly to their hours of silence and frequent Retreats. The S. Wilfrid's Sisters in the beginning experienced many difficulties and opposition in their work, but finally found acceptance amongst the poor by nursing the cholera patients at Bovey Tracey during the epidemic then raging.

The Sisters in past years worked in many parishes in Exeter, namely All Hallows on the Walls, S. Edmund and S. Mary's Steps, S. Olave and S. Mary Arches; also at S. Andrew's, Well Street, London; Bideford, etc. They had the care of orphans (girls) at Warborough Mount, Torquay, but in 1904 the Orphanage was moved to S. David's Hill, Exeter, where it is still carried on, and the girls are

trained for domestic service. For many years the Sisters had a crèche in the ancient buildings of S. Nicholas' Priory, which has now been taken over by the City Council, and is being happily restored to its original beauty. The crèche was given up, as there was no longer the same need for it. They still maintain the S. Wilfrid's Day School for girls, in Bartholomew Street, where some eighty children are educated and taught the Catholic Faith. The Sisters employ poor widows and necessitous women in needlework, selling the garments at an annual Sale of Work; they conduct Bible classes and Mothers' Meetings, and also have a Missionary Guild.

### Community of the Holy Name of Jesus, Malvern Link

The Community of the Holy Name of Jesus, originated in the parish of S. Peter, Vauxhall, London, in the year 1865. The parish was then a new one, and the Rev. George Herbert was its first Vicar. A zealous Mission Priest, he found himself in a thickly populated district with no women workers, and so in his first year's ministry he banded together some ladies for mission work, and they became the nucleus of the present Community. The first Sister was professed on June 30th, 1865, in S. Peter's Church, by the Bishop of Edinburgh, acting for Bishop Wilberforce, and the S. Peter's Mission Sisterhood came into being, with the object of parochial work only in the parish of S. Peter. A small house was occupied in Tyers Street, within the parish, and here the Sisters lived in poverty a life of austere self-devotion. Time went on, and they were joined by others, till the need of a larger house necessitated removal to 171 Upper Kennington Lane, in 1866, which became and continued for some years the Mother House of the Community. A further removal was made in 1874 to a house built for them by the founder at 141 Upper Kennington Lane, where is the present Mission House. Under the founder's loving care, which extended to every detail of the community life, wonderful mission work was done. The Community was then known as S. Peter's Mission Sisterhood, and it was to some extent a parochial organisation. For some years the number of professed Sisters was small, but there were also Probationer Sisters, Serving Sisters, Sisters Associate,

Associates, and Postulants, living in the Sisterhood under Rule.

As the Community grew there came a desire for a fuller development of the Religious Life, for while the Sisters were full of devotion to our Lord and led self-sacrificing lives with very real poverty, there was lacking an adequate conception of the Religious Life in its fullness. So in 1875 the Sisters in council resolved to send a Sister to one of the older Convents for four or five months' training, and first Sister Ellen, and then Sister Frances Mary, were sent to East Grinstead for this purpose. It was under the loving and devoted governance of the latter that a great development took place in the Community, marking her out as the real foundress. Possessed of a remarkable personality, with a full knowledge of the Religious Life and a deep love of souls, her coming impressed itself upon the Sisterhood, and she became the Mother Superior. It was about this time that the name was changed to that of the Mission Sisters of the Holy Name of Jesus. In 1879 she acquired some property at Malvern Link, and on May 15th in that year founded the Home of the Good Shepherd, with seven penitents, the numbers gradually increasing to thirty-three. In 1896 a new wing was built by the Warden, Rev. G. Cosby White; and in 1912 the Home was removed to S Monica's Cottage, with accommodation for fourteen girls.

On Holy Name Day, 1887, the whole of the property acquired by Mother Frances Mary became available and was occupied by the Community. A cloister connected it with the Home of the Good Shepherd. The House was blessed as the Convent of the Holy Name. In 1896 the new wing added a Novitiate refectory and kitchen, twenty rooms in all, connected with the Chapel and Convent by a cloister. In 1901 another large building was joined to the Convent. Yet the Community has outgrown them, and can never all meet. Mother Frances Mary died in 1888, and a beautiful Chapel was erected as a memorial to her, the foundation stone being laid by the Duke of Newcastle in 1893. Though the House in Upper Kennington Lane has ceased for many years to be the Mother House, Sisters continue to live there and do work in the parish of S. Peter. Mission work is also done in parishes of other dioceses, and missions in Coventry, Wimbledon, Hove, and Worksop. Retreats are held at the Mother House for ladies and Associates, and occasional

Quiet Days. There is a Guild for ladies, known as the Guild of the Daughters of the Holy Name.

In addition to the penitentiary work at Malvern Link, there is the Refuge at Worcester, founded by Mother Frances Mary. The embroidery room, scriptorium, book-binding and printing rooms at the Convent indicate further works of the Community.

### Community of S. Mary of Nazareth, Edgware, Middlesex

The Community of S. Mary of Nazareth was founded by the Rev. H. Nihil and Mother Monica, in 1866. The first two Sisters, the nucleus of the Community, went to live and work in the parish of S. Michael, Shoreditch, of which Fr. Nihil was Vicar, taking up their abode in model lodging houses close to S. Michael's Church. Their aim was to work as Sisters of the Poor, and to employ themselves in various services of charity and to give themselves to the devoted life. Five years later the two had increased to nine. The parish contained a population of some 10,000, then, as now, of the poorest class, and was urgently in need of the charitable services the Sisters could render. An appeal was made for funds to build a suitable Mother House, and the foundation stone of that House was laid in 1867, in Mark Street, Finsbury, and the dedication took place in 1871. Here a temporary Hospital for Incurables was carried on. A beautiful Chapel was given by an anonymous benefactor. In 1880 four hospital wards were added, which completed the quadrangle, the hospital buildings facing S. Leonard's Square.

In the terrible small-pox epidemic of 1871 the Sisters, who had acquired a large old house in the country for convalescents, sent their other patients (mostly weakly children) to their own homes, and devoted Ridge House entirely to the reception of smallpox convalescents from the London hospitals, and 387 men, women, and children passed through their hands that summer. It was the experience of this epidemic that made the Community desire to have a hospital in the country, and a good site for the purpose was secured within half a mile of Edgware Station, and a friend started the building fund with a gift of £1,600. The needs brought before them in the mission work of the Shoreditch parish



also made a hospital a great desire. Teaching was done, in addition to other work, in S. Michael's Day Schools, but the Community seemed drawn entirely to the care of the incurable sick. It was in 1874 that the Hospital was opened at Edgware, with its temporary Chapel, and dedicated to S. Mary at Nazareth. A new Chapel was built, with other additions to the buildings, in 1887; also a cloister, bounding on one side the little "God's Acre" of the Community, which will be eventually surrounded by the cloister and nave of the Chapel, which at present is not complete.

A full account of the origin and progress of the work of the Sisters has been published by the late Fr. Nihil, entitled, "The Sisters of the Poor and their Work." It is one of the most interesting and readable narratives dealing with the early days of a Community to be given to the public, and its form, that of letters printed from time to time with an account of the progress of the Hospital scheme, makes it the more graphic.

The work of the Community is wholly occupied now with the recitation of the Divine Office and the care of the children, and therefore more or less enclosed. The average number of children, including both Houses, is usually about seventy. They come from all parts, and the preference is given to the poorest; and they are taken quite free of all expense.

### **Society of the Sisters of Bethany, House of Retreat, Lloyd Square, London**

The Society of the Sisters of Bethany was founded towards the end of the year 1866, by Etheldreda Anna Benett, with the aim of deepening the spiritual life in the English Church, first, by those who aspired as Religious to the life of prayer, contemplation, and active works of mercy; and secondly, by giving opportunities of retirement and religious Retreat to persons living in the world, who desired to withdraw for a time from their ordinary duties in order to give themselves up to prayer and meditation. In those early days of the Catholic Revival there were but few facilities for either object. The very idea of Retreats awoke mistrust as savouring of Roman, or at least of foreign and unacceptable forms of devotion, and it required no little faith and courage to make this object the aim of the Society.

The thought, however, had long been dear to Dr. Pusey's heart, and it was due greatly to his influence and encouragement that the Mother Foundress persevered in carrying out her ideal.

Etheldreda Anna Benett was the youngest and only surviving daughter of William Benett of Pyt House, Tisbury, a descendant of an old Wiltshire family whose county history dates back to the eleventh century, and who numbered amongst its collateral ancestors Hereward the Wake, the doughty champion of English liberty against the Norman invaders, and William Wake, Archbishop of Canterbury from 1716 to 1737.

Etheldreda Benett was born on S. James' Day, 1824. She was a very gifted woman of exceptional charm and beauty, as well as of great force of character. On her father's death in 1864, she realised her long and patiently cherished desire and entered All Saints' Home, Margaret Street, in order to receive her training for the Religious Life. She was professed on October 4th, 1866, and leaving All Saints', settled down with one other Sister in Clerkenwell, where she purchased No. 7 Lloyd Street, the original site of the present House of Retreat. The choice of the locality was determined by its being in the parish of S. Philip, Clerkenwell, the then incumbent being the Rev. W. R. Wroth, an earnest Catholic Priest who was in full sympathy with her views and whose people were very poor and in need of help. He died in 1867, and was succeeded by the Rev. R. H. Clutterbuck. The Sisters undertook parish work of various kinds, the Mother Foundress herself aiding them. The first Retreat for women was given by the Sisters' Chaplain, the Rev. J. E. Vaux, during the Lent of 1866. Two additional adjoining houses were procured, and the Chapel was enlarged under the direction of Mr. Street, R.A. In Advent 1869, a second Retreat for women was given by the Rev. A. H. Mackonochie of S. Alban's, Holborn, and a series of Retreats for ladies and others followed, which have continued without intermission to the present day. Fr. Vaux having been obliged to resign his duties from ill-health, the Rev. E. F. Russell, of S. Alban's, Holborn, accepted the Chaplaincy, and has been the valued and lifelong friend of the Society.

Further houses were added to the original building from time to time, as the number of Sisters increased, until

finally, in 1881, the present House of Retreat was built from the designs of Ernest Newton, A.R.A., a pupil of Norman Shaw, R.A. The Chapel was rebuilt in 1892, and the Chapel of the Blessed Sacrament added in 1899, from which time the Sisters have had the great privilege of perpetual Reservation permitted to them by the Bishop of London.

In 1873 the charge of a small Orphanage, founded by Miss Emma Mordaunt and called S. Clement's Home, was undertaken by the Society at Boscombe, Bournemouth. Land was purchased about the same time on Boscombe Moor, Springbourne, and a Branch House of the Society opened there. To this the children were transferred a little later, and this has gradually developed into an Orphanage, where over one hundred girls, of ages varying from two years old and upwards, are educated and eventually trained for domestic service. It is certified under the Local Government Board, and has for Visitor the Bishop of Winchester. There is a resident Chaplain, and a daily Mass in the Chapel.

The school in the Orphanage is under Government inspection, and the children are instructed by certificated mistresses as well as by qualified Sisters. The children come from all parts. A large number are sent by the Royal Artillery Charities, and are soldiers' orphans. The work of the Society has widely spread as it has increased in numbers; and now the Sisters have in Lloyd Square, besides the work of Retreats, a School of embroidery at 6 Lloyd Street, the aim of the school being to follow as closely as possible the lines of old English work in its best days, and very beautiful Mass vestments, altar frontals, etc., are executed from the designs of T. N. Comper. There is also here a department for making altar breads.

Across the street is S. Barnabas' Home, a private hospital for patients of limited means, and staffed by the Sisters, with the aid also of a certain number of trained nurses. It was founded in 1892 by two ladies for the purpose of providing skilled nursing for the poor of the parish, for whom six free beds are reserved. In 1901 the Home was enlarged, and there are now fifteen beds for paying patients who are unable to afford the fees of the ordinary Nursing Home.

A somewhat similar Home was opened at Ramsgate in 1900, through the generosity of a lady who gave the house.

It is called S. Martin's Hospital. It provides for paying patients and chronic cases. It faces the sea front, and is an ideal place for invalids, with its balcony overlooking the beautiful bay.

A crèche is maintained close to the House of Retreat, known as S. Agnes Crèche. It is a Day Nursery for thirty babies under five years old, and is now completing a career of twenty-five years of usefulness. It is under the Local Government Board, from which it receives a grant, the remainder of the expenses being met by annual subscriptions and the Society.

The further activities of the Sisters of Bethany include mission work in the parishes of Holy Redeemer, Clerkenwell; S. Silas, Pentonville; S. Agnes, Kennington; S. Andrew, Plaistow; Annunciation, Brighton; S. Bartholomew, Brighton, S. Paul, Burton-on-Trent; S. Giles, Reading; S. Martin, Ramsgate; S. Clement, Bournemouth. But the main work of the Society continues to be that of prayer and meditation, and all their other activities are kept in strict subordination to it.

One word may perhaps be added regarding the Society's share in the work of the Archbishop's Mission to the Assyrian Christians, taken up by the Sisters in response to the urgent appeal of Archbishop Benson in 1889, and carried on in Persia for over nine years till 1898, when the Sisters were finally withdrawn, owing to the death of the Chaplain and the Sister-in-charge and the ill-health of others of the staff.

The death of the Mother Foundress took place on February 27th, 1913, at the advanced age of 88. For some years she had been unable to fulfil the duties of her office, through the infirmities consequent on her great age, but she lived to see the seed she had planted in such loving faith spring up and bear abundant fruit. The Society has become a great and far-reaching influence, giving direction and impetus to Retreats and Quiet Days, so that now they are a recognised factor in the spiritual work of the Church of England.

### Community of S. Mary the Virgin, Wymering

The Community of S. Mary the Virgin was founded at Wymering in 1866, by the Rev. J. Nugee, but has now ceased to exist.



### Community of the Holy Rood, North Ormesby, Yorkshire

Although the Community of the Holy Rood, North Ormesby, was founded in 1867, it had existed under another name for some years previously. Mrs. Teresa Newcomen, of Kirkleatham, Lady of the Manor of Coatham, built and endowed Christ Church, Coatham, in 1854, and drew round her a community of Sisters known as the Christ Church Sisterhood, which was formed to nurse the sick and undertake mission and parochial work. The Sisters started in Coatham a Convalescent Home for children, and shortly afterwards they added to it an Orphanage for girls, whom they trained for domestic service. The Convalescent Home, now known as the Seaside Home for women and children, was after a time removed to Whitby, where it still exists, remaining until 1905 in the charge of the Community. In 1867 the Orphanage was removed to Leeds, where the Community had then its Mother House—the Convent of the Holy Rood, Malvern Road, Leeds.

Later on, as the work at the Cottage Hospital, North Ormesby, very greatly increased, it was considered desirable by the Community to build the Mother House in the grounds adjacent to the Hospital, and to remove there from Leeds. This was done, and the house is known as Holy Rood House, and has the Community Chapel adjoining it. At the same time the Sisters bought some cottages near, and had them fitted up as an Orphanage. In 1898, the number of Orphanage children having greatly increased, the Sisters purchased the present Orphanage, a large house with a garden and playground, just beyond the hospital grounds. This house was, at much expense, altered and adapted to the needs of an Orphanage; and within recent years it has been considerably enlarged and improved, making a very bright and pleasant home for some forty children. The Community has been singularly successful in its Orphanage work, but despite enlargement and the taking of a small cottage in the country, the Sisters are unable to accede to many of the applications for admission through lack of the necessary accommodation.

The principal work of the Community, however, has been that of the North Ormesby Hospital, which was founded by Miss Jacques, better known as Sister Mary. She had

received training at Kaiserswerth, and was living at Coatham when the event transpired which occasioned the founding of the Hospital. In 1858, Middlesborough, then a town of about 15,000 inhabitants, possessed neither hospital nor infirmary, and the many sufferers from accidents at the ironworks and other industries were obliged, if unable to be nursed in their own homes, to be sent by railway journey to Newcastle, where there was the nearest infirmary at that time.

In March of 1858 a terrible boiler explosion took place at the works of Messrs. Snowden Hopkins, part of the boiler being blown into the River Tees; and seventeen or eighteen men were seriously injured. Some were taken to Newcastle, two dying on the way; some were taken to their own homes; and two were placed in a stable at the Ship Inn, Stockton Street. No one could be found to nurse them save two workmates, who could do little more than sit by them and administer medicines as directed by the doctor. They had a poor chance of recovery, but their condition was brought to the notice of Mr. J. Jordison, who went to Miss Jacques at Coatham with a view of enlisting her help. She at once went to Middlesborough and attended the sufferers, and ended by devoting herself and her means to founding some accommodation where accident cases could be treated. Miss Jacques took several cottages, where she, with two others, nursed the patients, who came to them in such numbers that the embryo hospital was soon too small, and a site was purchased at North Ormesby, then a suburb of Middlesborough, on which the first portion of the present hospital was built in March 1859, under the name of "The Cottage Hospital," with twenty-five beds. It was the first of its kind in the country, and while others have laid claim to the honour of being first in this beneficent work, a comparison of dates of founding serves to show that North Ormesby is indeed the pioneer of cottage hospitals in England.

Associated almost from the first with Miss Jacques in this work were the Sisters of the Community of the Holy Rood, and the Hospital was taken under their charge. In 1872 Sister Mary was succeeded by the late Sister Elizabeth, afterwards Mother Superior of the Community. She held the post of Sister-in-charge for twenty-eight years. It is greatly owing to her devoted labours and wise management

that the Hospital owes, not only its steady growth, but also the warm place it holds in the hearts of the people of Middlesborough and the surrounding districts. In 1901 the Mother Elizabeth was succeeded as Sister-in-charge by Sister Isabel, the present Mother Superior. There are now 110 beds—a number which serves to show how far the Hospital has outgrown its modest beginning—a fully equipped theatre, beautiful cheerful wards, and a mortuary—one of the most reverently appointed and properly fitted for its sad task in the country. The new wards with the mortuary, built at a cost of £12,500, were opened in March 1909 by the Archbishop of York, who, like his predecessor, Archbishop Maclagan, is Visitor to the Community and Patron of the Hospital.

A marked feature of the Hospital is its Chapel, where there are the daily offices, morning and evening, and the Holy Eucharist is offered. It is not merely used by the Sisters, nurses, and servants, but by the patients who are well enough to attend. From the time that the Community has had the charge of the Hospital the nursing and the training of the nurses have been entirely in its hands, and the nurses are in constant demand. Several other hospitals owe their existence to the Community, such as Northallerton, Brotton, and Walsall, the latter being founded by Miss Jacques, who was succeeded by Miss Dora Pattison, the well-known Sister Dora. The Community engages in mission and parochial work in several of the Middlesborough parishes, and undertakes Ecclesiastical embroidery.

### Community of S. Mary and S. John, Chiswick

The Community of S. Mary and S. John, Chiswick, was founded in 1868. It was incorporated in 1910 with the Sisterhood of S. Margaret, East Grinstead.

### Sisters of Charity, Knowle, Bristol

The Community of Sisters of Charity and Servants of the Poor, Bristol, was founded in 1868 by the Rev. A. H. Ward, Warden of S. Raphael's, Bristol. The Rule is based on that of S. Vincent de Paul for the Sœurs de Charité, and the work is practically on the same lines. No penitentiary work is done, and no upper or middle class education. The

poor are visited and nursed at their own homes and taught and prepared for the Sacraments, the Sisters working strictly under the Parish Priests. The Mother House is at Knowle, Bristol, and there are Branch Houses at S. Saviour's, Leeds; S. Martin's, Brighton; S. Michael's, North Kensington, London; and S. James', Grimsby.

The "works" undertaken are as follows: S. Agnes' Industrial Home, Knowle, Bristol (accommodation for fifty children, £13 a year); S. Elizabeth's Home, Knowle, for thirty-five children under seven years of age (payment, £13 a year); mission work in parish of Holy Nativity, Knowle; mission work in parish of S. Martin, Knowle; Mission House, St John's, Bedminster, Bristol; Mission House, S. Jude's, Bristol; Convalescent Home, Walton, Clevedon; House of Rest, Convalescent Home, Plympton S. Mary, South Devon; Infant Day Nursery, Bedminster, Bristol.

### Convent of SS. Mary and Scholastica, Platt

The Community of S.S. Mary and Scholastica was founded by Mother Hilda at Feltham in 1868. In 1889 it removed to Twickenham, and in 1892 Malling Abbey was purchased by Miss Boyd and gifted to the Community, and removal was made to it in 1893. It was an ideal home, and a most interesting descriptive account of it has been written by an Associate of the Community and published locally. From this we gather a vivid account of the buildings as now existing.

"Entering from the village of Malling, the visitor passes under the arch of the Gatehouse, a quaint building of grey stone, attributed to the twelfth or early thirteenth century. Over the doorway beside the arch are sculptured a series of shields, bearing the emblems of the Passion—the Nails and Crown of Thorns, the Sacred Heart, transfixd by the lance, with falling drops of blood—all of which, having been sheltered from the weather by the curve of the doorway, are still marvellously sharp and clear. Attached to the Gatehouse, on the inner side, is the Pilgrims' Chapel. This, during the lay occupation, was sadly desecrated, and used as a brewery, a tannery, a dissenting meeting house, and lastly a carpenter's shop. About fifty years ago it was carefully restored by the Akers family, and re-opened for Divine Service on All Saints' Day, 1858. Since then it



has been regularly used for daily services, open to the public.

"The Chapel itself is of a later date than the house, about fifteenth century—except the Ante-Chapel, behind the screen—where a large fireplace still remains. Probably this was used, first as the kitchen, then as the refectory of the Gatehouse.

"Facing the Gatehouse stands the great tower, still as in the olden time the glory of the Abbey. Its front, with its tiers of arches and pillars, and niches where once statues of saints stood, much resembles that of Rochester Cathedral.

"A decorated window, of much later date, has been inserted in the front, and another at the side of the tower, and a rather shocking 'lean-to' has been built on to the back, formed from stone of the fallen nave. The inside of the tower is one great lofty chamber, with walls 6 feet thick, in marvellous repair. One side wall of the nave exists, and one transept, now used as the Sisters' private Chapel. A low mound of loose stones covered with turf is believed to mark the spot where once the High Altar stood, and the foundations of the north transept and the side of the nave can still be traced under the grass. Inside the quadrangle, outside the Chapel door, lie three tombstones or stone coffin lids of early Abbesses, two of them still bearing the crozier. Next to the Chapel is the refectory, the ancient Chapter-house, with a fine timbered roof, which, however, is of later date, and was probably brought from some Church.

"The Jacobean house, with the beautiful cloister of the older one, formed the other side of the quadrangle. On the walls of the tower grows the rare marjoram-leaved toad-flax (*Linaria origanifolia*), only known to exist in one other place in England, Wells Cathedral. It is a native of Spain, and is believed to have been brought to Malling by a Spanish nun in the olden time.

"Facing the entrance to the quadrangle stands the guest-house, where anciently the hospitable nuns lodged passing pilgrims, now, unfortunately, let and used as a stable and storehouse. Close by is one of the most curious remains of the old convent, the original fish-pond, fed by a small stream which lower down falls over the cascade. Two venerable walnut trees stand near the stream. These are said to be the last survivors of a grove planted to supply



MISS E. A. BENETI.



THE REV. A. B. GOULDEN.



THE REV. A. TOOTH



THE RIGHT REV. G. H. WILKINSON.



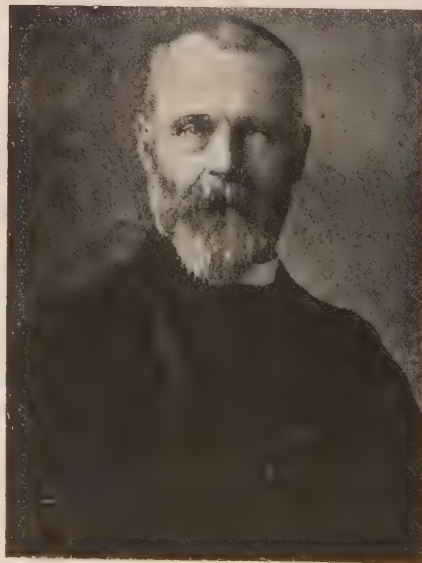
MOTHER CECILE.



THE RIGHT REV. A. B. WEBB.



THE REV. A. PINCHARD.



THE RIGHT REV. C. J. CORFE.

a yearly tribute of walnuts, which was paid to the King by the Abbey for the confirmation, probably by Edward II., of one of their many charters. The great tithe-barn of the Abbey, in which in its palmy days the Abbess was wont to gather the fruits of the broad lands which owned her sway, stands at the end of the enclosure. It has a remarkably fine high-pitched roof, and is supported on solid oaken beams.

"The garden, on the side of the stream next the house, contains many rare plants and trees. The most interesting spot is a sheltered walk, known from the earliest days of the Abbey as 'The Nun's Walk.' At the end of this are the carefully preserved remains of an ancient shrine.

"Several remains of old buildings, believed to have been connected with the Abbey, exist in the village of Malling. One of these, used as a cellar, is sometimes thought to have been the prison of the Abbey, but it is more probably a small Chapel. Large vaulted crypts extend under the Convent itself, and there is reason to believe that an underground passage connects the old Prebendary House with one of these.

"The tower of S. Leonard, about half a mile above Malling, which is said to be the most perfect specimen of an early Norman keep in England, and was also the work of Gundulf, was originally connected with the Abbey. The Church of S. Mary, West Malling, and the Chapel of S. Leonard (attached to the tower), were among the gifts to the Abbey confirmed by Archbishops Anselm and S. Thomas, of Canterbury. Anselm gave to it also the Church of East Malling, in the days of William II."

After a few years at Malling the Community had internal difficulties with which the Mother Superior, through age and ill-health, was unable adequately to cope, and the need was felt for Episcopal oversight. It is not possible to enter here into the story of these difficulties, as they have occurred too recently, but on the death of Mother Hilda, the Abbot of Caldey brought a Sister from a Community of another Order and installed her as Superior, and associated it closely with his Community. Upon his secession to Rome, this Superior, with all but a remnant of the Community, seceded with him, leaving Malling Abbey. Those who remained faithful occupied the Abbey, but further difficulties of a legal nature arose, and formed the subject of a legal



action, which eventuated in their removal to the present Mother House at Platt. The trials through which it has undergone have made the need of Episcopal oversight essential, and this has been sought, while the ideal of the re-establishment of the monastic life on the lines of the Benedictine Rule is steadily kept before it. A translation of the Monastic Breviary has been prepared, and will be published when funds permit. Mallory Abbey is now tenanted by the Order of Benedictines from the Convent of the Holy Comforter, Baltonsborough.

### Community of Reparation (Mission Sisters of S. Alphege), Southwark

At all periods of Church history, whenever any special dishonour has been done to our Blessed Lord or His doctrine, men and women have arisen who have been willing to spend and be spent for that part of the Holy Faith which has been directly or indirectly assailed. The primary intention in the mind of the founder of the Community of Reparation was that the Sisters should spend their lives in continual intercession and good works for those who know not the Divine Master in the Blessed Sacrament of His love. So it was that Father A. B. Goulden founded the Community on July 30th, 1869, in humble submission in his persuasion to a call of God and in entire dependence upon Him. The object of the Community from the outset was one of reparation: to repair as far as lay in its power the dishonour done to Jesus in the Blessed Sacrament of the Altar: (1) By continual intercession for those who do not know Him under the Sacramental veils of Bread and Wine. (2) By active missionary work in our large towns.

The first two Sisters were Sister Catherine, afterwards Mother Superior, and Sister Agnes. Mother Catherine, after twenty-seven years faithful and devoted labour, resigned on account of failing health, and was succeeded by Sister Teresa, who was solemnly installed by the Bishop of Rochester (Dr. Talbot) in 1902. Upon her resignation seven years later she was succeeded by the present Superior, Sister Faith, in 1909, who was installed by the Bishop of Kingston. The Bishop of Southwark is Visitor to the Community, and Warden.

In September 1872 Fr. Goulden was appointed to the

charge of the mission district of S. Alphege, Southwark, by Bishop Wilberforce, the district then being in the diocese of Winchester. On the 19th of the same month the Sisters took up their abode at 39 Nelson Square, Southwark, and began their missionary work in the parish. In the following year an altar was presented to the Community for their Chapel, and from that time the Blessed Sacrament has been reserved in the Tabernacle of the Community Chapel. During 1883 the Sisters left Nelson Square to reside at 167 Blackfriars Road, as Fr. Goulden had the lease on his hands, having found it necessary to close the Theological College for which the house had been adapted. In November 1900, the Community took over from S. Alphege Mission the Orphanage and S. Agnes Home for friendless girls, now at Malvern, but formerly located in London. This change was made by the kindness of Miss Winsor, who placed the house at the Sisters' disposal for the purpose. In 1911 it was decided to erect a Community House, and this was accomplished, with a beautiful Chapel, in Rushworth Street. At the request of the Rev. C. E. Butterfield, Vicar of S. Stephen's, Upton Park, a Branch House was established in his parish, and there is a Home of Rest at Pirbright.

## CHAPTER XI

COMMUNITIES FOUNDED FROM 1870 TO 1880

### Community of the Sisters of the Church, Kilburn

THE Community of the Sisters of the Church had its origin in the Church Extension Association, a missionary society begun in 1863 by Miss Emily Ayckbowm, then living at Chester. While still a girl she withdrew as far as possible from social amusements and gave herself to God's work, at first in her father's parish and then with the object of extending the Church among the very poor in other ways. Gradually she drew friends to work with her under the name of Members of the Church Extension Association, with simple rules. A move to London, for private reasons, opened a larger sphere for the society. Ragged Sunday Schools, commencing with hot tea and buns for the famished scholars, were instituted, with instruction on the lines of what is known now as the "Catechism." An Embroidery room was established for the benefit of missions at home and abroad; Sunday School leaflets, catechisms, and hymn books were compiled, and a small depot opened for the sale of religious books. In 1870 Miss Ayckbowm was received by the Rev. R. C. Kirkpatrick as the first Novice of a new Community, to be known as the Sisters of the Church. From that time the Church Extension Association has centred round the Community. For some months the Mother Foundress lived alone in Belgrave Road, Kilburn, still carrying on the work of the C.E.A. as its head, and here several members followed her example and were professed. When the Belgrave Road house became too small for the growing Community, 27 Kilburn Park Road was bought, and, with further increase, two adjoining houses also. Bishop Jackson of London gave his blessing and approval, and licensed the Rev. R. C.

Kirkpatrick as Chaplain. With the exception of a Convalescent Home at Broadstairs, the first important work of the Sisterhood was educational work in the parish of S. Augustine, Kilburn. A site for an elementary school was secured, and a girls' and infant school erected. Several Sisters obtained the Government certificate for teachers, and these were the first English Sisters so to qualify themselves for the education of the poor. Mission work was undertaken next in such districts as Shoreditch. Orphanages of Mercy, in the first instance for neglected and weakling children, became the next care of the Community, and the Convalescent Home in Broadstairs became added to till S. Mary's Home was built in 1884. Another home for the Community was built by the Misses Ormerod in 1890, at S. Anne's-on-Sea, to carry on the same work of mercy. In 1881 the book depot in Paternoster Row was opened, and also mission houses at London Docks, Rotherhithe, South Bromley, and Victoria Park. The orphanage work grew and required building afresh in Kilburn, and in 1883 the Lady Adelaide Home for Boys, situated in almost country surroundings at Brondesbury, N.W., was built and presented to the Community by the Rev. Henry Law, in memory of his wife. The Victoria Orphanage, Paddington, holding another 100 children, was raised to commemorate the first Jubilee; and in 1892, Hallam Hall, Clevedon, a Home with accommodation for fifty more, was secured to the Community.

Educational work in the poorest districts also grew apace. In 1885 the Gordon Memorial School was built, followed by the Wilberforce and Keble Memorial Schools and the Princess Frederica School, all to meet the needs of the increasing population in N.W. London.

In 1890 the Community took up work abroad—in Toronto, Canada; and in the following year another opening presented itself in Ottawa. In 1892 two Sisters went out to Madras, to start the first Indian centre of the Community. In the same year seven Sisters went out to an opening in Adelaide, Australia; and this was followed by work in Melbourne, Sydney, and Hobart. In 1894 the Indian work was extended to Rangoon, and a centre was opened in the hill station of Ootacamund.

In all these centres they found the warmest welcome, and were the first English Sisters to take up work in Aus-



tralia, Tasmania, and New Zealand, where in 1896 a centre was opened in Dunedin, at the earnest request of the Bishop.

Thus wonderfully had the "little one become a thousand," when the Mother-Foundress was called to her rest on June 5th, 1900; prematurely worn out with ceaseless labours for God and His Church, more especially for the cause of religious education in all its aspects.

The next few years saw the Community extending its branches to Perth, W. Australia, and to Maymyo in Upper Burma, while its first African centre was formed at Cala in Kaffraria in 1904; but when the charge of the Diocesan School at Umtata passed into the Sisters' hands a little later the work at Cala was given up. The Boarding House of the Augusta Native Training College and Practising School, near Engcobo (Kaffraria), are also under their care; and a Boarding and Day School has been opened at Christchurch, N.Z., at the request of the Bishop and his Council.

Another agency for furthering religious education is the Church Teachers' Union, a Guild for teachers in elementary schools, designed to help them (by means of Retreats, Quiet Days, etc.) in their arduous and important task.

The total number of children educated in the C.E.A. Day Schools in England is nearly 5,000; those abroad number nearly 2,000.

Since 1903 the Bishop of London has filled the office of Visitor to the Community, and greatly aided and encouraged its members to carry on their work as handmaids of the Church, according to their motto—*Pro Ecclesia Dei*.

#### LIST OF HOMES, ETC.

*Homes and Orphanages.*—Orphanage of Mercy (Girls, founded 1875), Randolph Gardens, N.W.; Orphanage of Mercy (Delicate Children, opened 1884), Eastcombe, Gloucestershire; Lady Adelaide Home (Boys, opened 1885), Brondesbury, N.W.; Orphanage of Mercy (Little Boys and Girls, opened 1887), St. Mary's, Broadstairs; Hallam Hall Orphanage (Little Boys and Girls, opened 1891), Clevedon, Somersetshire; Victoria Orphanage (Boys, opened 1893), Shirland Road, W.; St. Michael's House (Elder Boys, Apprentices, etc., opened 1903), Randolph Gardens, N.W.

Number of Children under the care of the Society in

England, October 31st, 1914, 357; The Children's Home, Parkerville, West Australia, 100.

*Work for the Sick and Convalescent.*—Lady Gomm Dispensary and Mission House (opened 1884), Hawkstone Road, Rotherhithe; St. Mary's Home (Convalescent Children, Cripples, and Spinal Cases, opened 1887), Broadstairs, Kent; Churchill Dispensary for Children (opened 1888), 27 Kilburn Park Road, N.W.; Abraham Ormerod Home (Convalescent Children, Cripples, and Spinal Cases, opened 1890), St. Anne's-on-Sea, Lancs.; Church Home of Rest (Women and Girls, management undertaken 1902), Alghitha Road, Skegness; St. Mary's Home of Rest (Holiday House for Older Orphans, opened 1908), Broadstairs, Kent; Holiday Home (Young Women, opened 1914), Albion House, Victoria Road, Ramsgate; Convalescent Home (Boys and Girls, opened 1914), Towyn, North Wales.

*Home Missions.*—Dockers' Lodging House (opened 1904), Trippett Street, Hull.

Parochial Work in the parishes of S. Augustine, Kilburn, N.W.; Christ Church, Lisson Grove, N.W.; S. Cyprian, Marylebone; S. Mary, Cable Street, E.; S. John, Commercial Road, E.; All Hallows, Poplar, E.; S. Michael, Bromley; S. Mary, Willesden; S. Mark, Hamilton Terrace, N.W.; S. Paul, Ramsgate; including Visiting, Guilds, Classes, Sunday and Saturday Schools, Mothers' Meetings, etc.

### Community of the Paraclete, London

The Community of the Paraclete was founded by the Rev. Arthur Tooth, formerly Vicar of S. James', Hatcham, in 1883. Fr. Tooth was one of the victims of the Church Association persecutions, and was imprisoned in Horse-monger Gaol from January 22nd to February 17th, 1877, "for conscience sake." He resigned the living in 1878. The work of the Community is that of prayer, with active works of mercy on behalf of the orphaned. A small Orphanage is carried on in Croydon.

### Community of S. Lawrence, Belper

The Community of S. Lawrence, Belper, was founded in 1874 by the Rev. E. A. Hillyard, at that time the Rector

of S. Laurence, Norwich, well known as a Mission Priest and one of the early conductors of Retreats. In 1876 he was appointed to the living of Christ Church, Belper, to which place the Sisters removed with their founder.

Belper was then in the Diocese of Lichfield, and the infant Community was warmly welcomed by the Bishop, Dr. Selwyn, who accepted the office of Visitor, revised the Rule, and helped in framing the constitution. The office of Visitor to the Community has been held by the Bishops of Southwell since the formation of Southwell Diocese in 1884. The work of the Community consists in the care of incurable invalids (including ladies) at the Mother House. Frequent Retreats for Associates and other ladies are held. The Convent of S. Laurence is always open to any ladies wishing to make private Retreats, and branches of the Guild of the Good Shepherd are frequently welcomed for Retreats.

The Sisters also undertake mission work in poor parishes, and work amongst the poor in Belper. Their motto, *Christo in Pauperibus*, expresses precisely the aim of the Community, and is realised in its works. There are Branch Houses at Retford and Scarborough. The Clergy House of Rest at Scarborough is much used and valued by Clergy and their families needing rest and change. Through the generosity of a friend, a devotional and beautiful Chapel has been added to the house and meets a felt want, as the Oratory which had been in use for some years had become too small to hold the large number of Clergy who seek for rest and quiet at the House.

### Community of S. Katharine, Fulham

The Community of S. Katharine, Fulham, was founded in 1879 by Miss Paulina Mary Granville. She began working in Warwick Road, Earl's Court, nursing the poor and carrying on a small Orphanage. The house being too small, she removed in 1881 to River Court, The Mall, Hammersmith, with her fourteen orphans, to which were added twelve industrial girls. Here two ladies joined her in view of the Religious Life, and some mission work was taken up in S. John's parish, Hammersmith. The Rev. Allen Whitworth was Vicar at that time, and he allowed one of his Assistant Curates to act as Chaplain, the Warden of the Community being the Rev. W. Purton, Vicar of S. Clement's,

Bournemouth, in which Church Miss Granville (the Mother Foundress) had been professed before moving to Hammer-smith.

In March 1884 the Rev. J. Horsley, who was at that time Chaplain of Clerkenwell Prison, asked her to take some of the first offence cases, some of whom had had a short term of imprisonment and some had been remanded and sent to Homes. This she consented to do, passing her orphans on to another Orphanage. At first there was only room for twenty, but the lease of River Court being out in 1885, Miss Horsley Palmer, a great benefactress to the Community and friend of the Mother Foundress, persuaded her to take an old house then vacant in Fulham—freehold property. This was Normand House. Miss Palmer herself helped to purchase it by becoming the mortgagee, and also put it in repair and made it adaptable for the work. Before her death she had part of the old building rebuilt, and gave a laundry and beautiful Chapel. She also reduced the mortgage to £500, which sum still remains to be paid.

Thirty girls are now received in the Home, and they are trained in house, kitchen, laundry work, and needlework. A Branch House was opened nineteen years ago at Bexhill, where work is carried on on the same lines as at the Mother House. Mission work has been taken up from time to time, but owing to the deaths of some members of the Community, this has had to be given up.

In 1885 Bishop Temple became the Visitor, and on his removal to the See of Canterbury was succeeded by Bishop Creighton as Visitor, and subsequently by the present Bishop of London. The Rev. W. Purton (first Warden) died in 1891, and was succeeded by the Rev. J. Ponsonby, Vicar of S. Mary Magdalene, Munster Square, London, at whose decease two years later, the Rev. A. Gurney, Vicar of S. Barnabas', Pimlico, became Warden. He was followed by the present Warden, the Rev. the Hon. A. Hanbury-Tracy, the present Vicar of S. Barnabas', Pimlico. The Rev. G. H. Vincent, Vicar of S. John's, Walham Green, has been Chaplain to the Community over twenty years.

The Mother Foundress, having resigned her office owing to her great age, now resides in Bournemouth. She was succeeded by one of the older Sisters. Over 580 cases have passed through the Sisters' hands since 1884, and the work has met with many encouragements. Funds are urgently



needed to carry it on, as the earnings and private incomes are not sufficient to meet all expenses. An Annual Retreat is held, chiefly for the Companions of the Resurrection, and conducted by one of the Mirfield Fathers. Week-end Retreats for workers are also held twice a year.

### Community of S. Denys, Warminster

The Missionary Community of S. Denys, Warminster, was founded by the late Canon Sir James E. Philipps, Bart., Vicar of Warminster, Wilts, 1878, with the object of training women for mission work at home or abroad. The Sisters have the care of S. Denys Missionary College, where women of all classes are received for training, which is most thorough, comprising those subjects that best fit for missionary work, *e.g.* Elementary Theology, Modern Languages, Practical and Domestic work, Nursing, Teaching. A good number of students have received training in the many years' existence of the College. At first the effort was a very modest one, and everything was more or less tentative, but through many difficulties it established the need for definite training and the benefit of supplying such need. The death of the founder was a great blow to the Community, for he was so wise in counsel and direction.

The Community, besides this important work of missionary training, has successfully carried on a School for Girls, known as S. Monica's School, at Warminster. Its intention is to provide a good education for the daughters of gentlemen at a moderate charge. The School stands in twelve acres of freehold ground on the edge of Salisbury Plain.

A free Orphanage for destitute girls is also under the Sisters' care, and parish work is done.

## CHAPTER XII

### COMMUNITIES FOUNDED FROM 1880 TO PRESENT DAY

#### The Community of the Epiphany, Truro

THE foundation of the Community of the Epiphany is due to one who can be reckoned with Pusey, Neale, Butler, and King in the spiritual influence he exerted in England and in Scotland. In the years between 1876 and 1889 the Right Rev. G. H. Wilkinson, late Bishop of S. Andrews and Primus of the Scottish Church, when Vicar of S. Peter's, Eaton Square, London, felt the great need of consecrated women in his parish. He therefore gathered together a band of ladies, with a view of founding a religious Community. They took up their residence close to S. Peter's Church in 1880, but finding the need of more quiet preparation for their future life, they went to Boyne Hill in 1881, where they took charge of an Industrial School, in compliance with the request of the Committee, who were members of S. Peter's congregation. The Vicar of S. Peter's visited them fortnightly for teaching and ministerial help. The constitution and Rule were drawn up, and the Novitiate duly inaugurated.

In 1883 the Vicar of S. Peter's was appointed to the see of Truro, and the Sisters took up their abode near that town, now the Mother House of the Community. The Sisters were professed by the Bishop, the Community was established, and the Mother installed in her office. In the Bishop's first address to his Diocesan Conference he accentuated the fact that the connection between the diocese and the Community is an absolute necessity to its existence. "Loyal submission to their Bishop is the guiding principle."

In reference to the Sisters' work he said: "At present

the Sisters are working in the schools, visiting the sick, and helping so far as they are able all who need their assistance. The special object, however, which I hope to accomplish by their instrumentality, is the developing and deepening of woman's work in the diocese. I hope that they will be invited to stay for two or three weeks at a time in our towns and villages to strengthen the hands of the Church, and to render any help which they are able to the Clergy of the parish. I hope, also, that women will be sent to the Sisterhood in order to be trained in the various branches of parochial work, and return to their homes better able than before to help their Clergyman and better acquainted perhaps with the deeper laws of the spiritual kingdom."

Bishop Wilkinson left the diocese in 1891, and the Community has since developed steadily on the lines laid down by him. Attached to the Sisterhood are (1) Associates, consisting of Priests and laymen and women: these as far as lies in their power advance the interests of the Community with their prayers and work. (2) Exterior Sisters—women desirous of living in "the spirit of the dedicated life of a Sister," but who for various reasons are not able to do so in a Community.

It had always been in the mind of the founder to have a Lay Order in connection with the Community, as he felt this opportunity to respond to the call to the Consecrated Life and to devote to God their own special gifts of service, should be given to women in every station. This desire has now been realised in the Foundation of the "Second Order of Sisters of the Epiphany," which was accomplished on St. Luke's Day, 1910.

This Order is under the jurisdiction of the Community, and, while strictly embodying its spirit, the Rule is such as will best develop the individual character of its members, and also train them in the laws of the Religious Life.

Only those are received who realise a special individual calling to lead a hidden and more undistracted life of close personal service to their Lord. Those considering their vocation spend some time as visitors in the Community, in order that it may be assured of the integrity of their purpose, and that they may get some personal knowledge of the demands of the life and work, before being admitted as Postulants.

## THE WORKS OF THE COMMUNITY

These fall into four divisions.

(i) *In the Community House.* The Mother House, as the Rule says, "is to be, amid all its active work, a centre of rest in a troubled age." Here, those desirous of finding a time of quiet, of spiritual help, or special study in the Faith, are always welcomed as guests. A Retreat of three days is held annually for Associates and other women; and three single days are also set apart each year for Retreat—(1) for Women, (2) for Teachers, (3) Young Women in business.

Prominent among the works of the Community is that of Intercession. Definite time is set apart daily for its corporate, as well as for its private, fulfilment. The number of Thanksgivings and Intercessions sent from all parts to be offered in the Chapel increases every year. A limited number of students are trained for the Home or Foreign Mission Field; and missionaries on furlough are gladly received for a time of spiritual refreshment and further study. The Lending Library of Theological and Devotional Works is gradually being increased, and the books are in constant demand. There is a Church Needlework Society for the supply of all Church work; and altar breads are made for many parishes in the diocese.

(ii) *Centres for Mission Work* of varied character in Truro, Penzance, Madron, Newlyn, St. Ives, and Perth.

(iii) *A small Penitentiary and a Training Home* for servants, both in the grounds of the Community.

(iv) *A Convalescent Home for Working Men* at St. Agnes, eight miles from Truro, on the north coast.

The preparation of women for missionary work at home and abroad constitutes one of the marked features of the Community activities, and requires a more detailed account.

This work was begun in 1887 in connection with S. Hilda's, Tokyo. When Bishop Edward Bickersteth founded that Mission, he desired its development to be in close association with this Community. Each member of S. Hilda's is accepted by its authorities, spends some time in the Mother House, and becomes an Associate before joining S. Hilda's Mission. In 1906, Bishop Montgomery, on behalf of the Society for the Propagation of the Gospel, asked the Community if they would receive and train some of their women candidates. Since then this work has steadily developed.



Only a small number of women are received :

- (i) Students, who come for at least a year's training ;
- (ii) Women of more advanced age, who come for some months of quiet preparation ;
- (iii) Missionaries on furlough (old students and others), who come for further study or for spiritual refreshment.

Those who come for training are received as Probationers for at least six weeks.<sup>1</sup> This is essential, as well for the preliminary testing of vocations as for seeing whether the atmosphere of a Religious House is likely to prove beneficial, and it rests with the Mother to ask any student to withdraw at any time, should she deem it advisable.

Applicants for training must have received such education as will enable them to benefit by the lectures given, and to enter intelligently into the practical work. The standard required is about equivalent to that of candidates for the Cambridge and Oxford Senior Local Examinations.

The fee for board and instruction is £40.

The character of the preparation given is essentially individual and suggestive, as to those who will have to train others, stimulating personal effort and study ; therefore of necessity a wide margin is allowed for individual thought and work. The deepening of the spiritual life and growth in the Christ-like character are placed foremost.

The students have their own common rooms, and separate bedrooms. They have their meals together, except supper. They form a responsible body, and, within the limits of a general time-table, each member arranges her own work. A strong, self-reliant spirit, in the true sense of the word, is fostered, and the corporate life, with its invaluable opportunities of mutual dependence, emphasised. An hour and a half is set apart daily for recreation, and a long afternoon weekly. The students generally spend a social time in the evening in the Visitors' Common Room, where they meet others staying in the Home.

The students have the free use of the Community Chapel. They attend Evensong and two other Offices daily, and are

<sup>1</sup> This probation applies only to the course of training at the Home. The final decision as to acceptance for the Mission Field rests with the Society responsible for appointment, after consultation with the Mother Superior.

at liberty to join in the mid-day Office, and on four days weekly to remain for the Community corporate Intercession Service which follows. They have their own meeting for Intercession once a week. Except at their corporate Eucharists in the Sisters' Chapel, they make their Communions at the Parish Church or at the Cathedral. If they so desire, they may join in the longer or shorter Retreats for educated women, held at the Home each year.

The instructions and lectures, except those on Education, Phonetics, and Nursing, are given by the Mother and Sisters, several of whom have been members of the teaching profession or worked as missionaries abroad, in India or Africa, before joining the Community. Special help in preparation for missionary work in Japan is often given by members of S. Hilda's, Tokyo, when staying here.

The year is divided into three terms, with a short vacation at Christmas and Easter, and a longer one in the summer.

The subjects taken for study are:

The Holy Bible; Dogmatic Theology—Outlines; Church History; The Principles of Mission Work; Education—Its History, Theory, and Practice; The History of Missions and Missionary Methods; The Comparative Study of Religions; Sociology; Phonetics, and Elementary Language Study in Urdu and Japanese; Hygiene and Elementary Nursing.

The course of study for the Foreign Field covers at least two years, and is divided as follows:

## FIRST YEAR

### I. DEVOTIONAL STUDY OF THE BIBLE

(i) *A Bible Class*.—This class is held weekly by the Mother throughout each term. Its main purpose is to teach how to study the Bible as the great guide book of devotion, revealing and illustrating the main principles which underlie the life of devotion, and find their expression in worship, meditation, intercession, and other religious duties.

(ii) *Outlines of the Old and New Testaments in the light of Modern Criticism*.—Attention in this course of lectures is mainly directed to the help rendered by criticism in enlarging our knowledge of the immediate circumstances under which the revelations were given, by which we are the better able to appreciate their eternal significance.

## 112 SISTERHOODS—ACTIVE AND CONTEMPLATIVE

(iii) *Great Missionary Principles in the Old and New Testaments*.—A course of lectures on these principles.

The aim throughout these instructions is to foster a careful study of the subject matter of Holy Scripture.

### 2. THEOLOGY

(i) *Outlines of the Faith*.—A course of lectures on the Faith, regarded from both the dogmatic and philosophic sides, and giving lines of suggestion as to where the Christian Faith meets, supplies, and corrects what is true, wanting, or in error in the great non-Christian religions.

(ii) *Christian Ethics*.—A course of lectures directed towards showing that the basis of the Christian character is living faith in a Person.

(iii) *Church History*.—A course of lectures on the history of the Church during the first four centuries, regarded from the missionary standpoint.

(iv) *Principles of Mission Work*.—A course of instruction on the principles of mission work, evangelistic, pastoral, preventive, and rescue. Special help is given on difficult problems, and attention is directed to the valuable aid given by psychology in relation to the development of the moral life.

Opportunity is given after any of these lectures for discussion on special points.

Weekly Conferences are held on subjects of interest in current events, or problems connected with missionary work.

Students training for the Home Field take this year's course.

## SECOND YEAR

### 1. EDUCATION : ITS HISTORY, THEORY, AND PRACTICE

(i) Through the kindness of the Vice-Principal and the Principal, both the lectures and practical help in this subject are generously given to the students at the Diocesan Training College (Elementary), and at the Truro High School (Secondary).

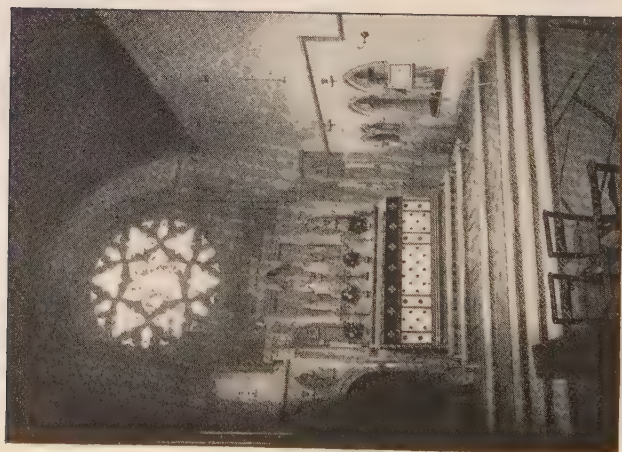
(ii) *School Management*.—Instruction in the management of an institution, housekeeping, etc., is also given at the Diocesan Training College, through the kindness of the Vice-Principal.



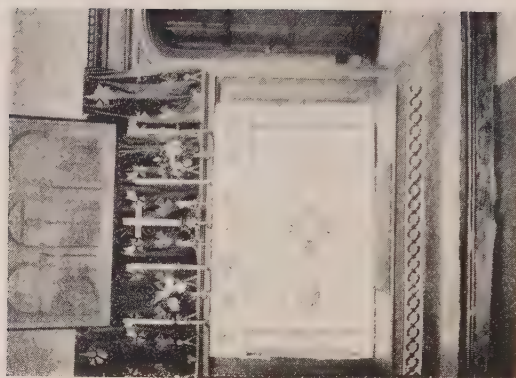
SOCIETY OF THE INCARNATION, SALTLEY (see page 116).



*To face page 113.*



COMMUNITY OF SS. MARY AND MODWENNA,  
DUNDEE: CHAPEL (see page 130).



COMMUNITY OF S. MARY THE VIRGIN,  
DUBLIN: CHAPEL (see page 132).

2. HISTORY OF MISSIONS AND MISSIONARY METHODS

(i) A course of lectures on the rise and growth of the great missionary movements and the present missionary standpoint.

3. THE COMPARATIVE STUDY OF RELIGIONS

(i) A course of lectures on the non-Christian religions, their rise, growth, and present condition.

(ii) A course of lectures on the Christian Faith and its supreme claim.

4. SOCIOLOGY.

A course of lectures on the principles underlying the evolution of society, and the study of modern social problems, especially in relation to present movements in the East.

5. PHONETICS

The lectures on this subject are given at the Diocesan Training College.

PRACTICAL WORK

Students are trained under experienced Sisters in—

(i) *Evangelistic Work*—including the taking of Bible classes, preparing candidates for the Sacraments, and the giving of simple addresses to women and girls.

(ii) *Preventive Work*—at The Rosewin Training Home for Servants, which is under the charge of the Community, and at the various Recreation classes for girls and children held by the Community.

(iii) *Penitentiary Work*—at the Laundry Home.

The aim in this practical work is to teach the students not only the value of good method, but such wisdom in its adaptation as will enable them to get into that personal touch with others which only springs from love.

(iv) *Sacristan Work*—Including the washing and ironing of altar linen and the making and cutting of altar bread.

(v) *Elementary Nursing*—Instruction in this is only given during the second year.

When need calls for it, instruction is also given in the

keeping of simple accounts and the accompanying of hymns and chants. The students have the use of a piano and harmonium.

The study of the Prayer Book and of special books of the Bible is taken during this year.

### **Community of the Resurrection of Our Lord, Grahamstown, South Africa**

The Community of the Resurrection was founded in 1883 by Mother Cecile, under the guidance of Bishop Webb, its first Warden. Its main object is educational work—European and native—but it also carries on orphanage, penitentiary, district and mission work.

The Mother House is at Grahamstown, where there is a large Training College for Government Teachers and three Practising Schools ; an Orphanage for European children ; an Industrial School for natives ; and Sisters do parish work in the district and teach in the Sunday Schools.

At Port Elizabeth, the Community has a Branch House, and is responsible for a large Mission district in the parishes of S. Paul and S. Philip. They also maintain, and teach in, S. Mark's Mission School for coloured children. An Orphanage for coloured children has recently been opened. At Queenstown is S. Monica's Home, a Penitentiary. The Sisters also work at S. Andrew's Native Mission.

At Buluwayo, Rhodesia, a High School has been started ; also S. Gabrielle's Orphanage ; and a school for coloured children is held and work is done in the parish and native location.

The Bishop of Grahamstown is Visitor to the Community.

### **Community of the Nursing Sisters of S. John the Divine, London**

The Community of the Nursing Sisters of S. John the Divine was founded in 1883 as the result of the rupture between the medical faculty of King's College Hospital and the Sisters of S. John's House. It is unnecessary to go into the story of the dispute whereby the relations of the Sisterhood of S. John's House to the hospital and to the Council of S. John's House led to the departure of the

Sisters and many of the nurses, with their Superior, Sister Caroline Lloyd. A House at Drayton Gardens became the Home of the Institution; and shortly after removal here, Sister Caroline Lloyd resigned the position of Superior, while continuing to give her valued services till her retirement in 1894. She was from 1870 to 1883 Superior of S. John's House.

The initial work of the Community was to start a small hospital at Lewisham. In the following year a hospital for women and children was opened in Poplar, and also a crèche for poor children. These were later given up, but the Sisters continue their work in Poplar through the district Nurses' Home, which is doing a most beneficent work amongst the poor of that part of the East End. The Training School at Lewisham developed into the building of a hospital for women and children at Morden Hill, Lewisham, with the consent of the Morden College Trustees. It contains forty beds, and has a Nurses' Home attached. Here probationers receive training. It is known as S. John's Hospital.

A District Home has been opened in Deptford, where there is great scope for the work of the Community, and the latest venture of faith has been the opening of a Home for nurses and paying patients at Littlehampton. A Convalescent Home is also carried on there for tired London women and girls, and for providing rest and refreshment to poor people whose only claim to admission lies in their poverty and inability to provide it for themselves. They come here largely from Poplar and Deptford. In addition to these works both district and private nursing is undertaken. The probationers are trained at S. John's Hospital under the resident house surgeon, and attend lectures by the Sisters. The midwives take the usual course at the Midwifery Institution.

The Bishop of Southwark is Visitor to the Community, and the aim is to ensure a high standard of character and skill in nursing the sick, whether rich or poor, in their own homes and in hospitals, by giving ladies and respectable women sound training under a Superior and Sisters, with a comfortable and well-ordered home when unemployed. The Sisters wear a distinctive badge, consisting of a plain Latin Cross in silver, the Associate Sisters a Maltese cross in silver, with eagle centre, and the nurses a similar medal in bronze.



### Society of the Incarnation of the Eternal Son, Saltley

The Society of the Incarnation of the Eternal Son is one of the latest Communities to be founded, and began its life in the poor East End parish of S. Philip's, Plaistow, London, in the Vicariate of the Rev. and Hon. James Adderley. The founder and first Superior—Mother Gertrude Clare—was professed in 1907, and Father Adderley was Warden from 1894 till 1913. Leaving Plaistow the Society worked in the Parish of S. Mark's, Marylebone, and founded a Home for orphan and friendless boys. It moved with Fr. Adderley to the huge parish of S. Saviour, Saltley, with its artisan population of 30,000, in 1905, and here it has remained. The first Mother House becoming too small for the growing needs of the Community, the only large house in the neighbourhood was bought for the purpose. Artisan cottages are being rapidly built in the vicinity of the Moat House, as the Mother House was formerly called. The permanent Chapel was built in 1911, and consecrated by the Bishop in 1912, directly after completion. The architect was Mr. G. Hare. It is dedicated to the greater glory of God and in honour of S. Francis of Assisi and S. Clare, and was erected as a memorial of the late Canon Bromby of All Saints', Clifton, brother of the Mother Superior, who during his last long illness prayed for its completion, and collected money by letters for it to the extent of over £200. The Chapel also commemorates other members of Mother Gertrude's family, who have from the founding of the Community been closely connected with its life and work. A burial ground has been added to the Chapel.

The object of the Community is most interesting. It is to "unite its members in a common life of poverty, chastity, and obedience for the glory of our Lord and Saviour Jesus Christ, and the benefit of His Holy Catholic Church; to worship Him, to work for Him, and all mankind, especially for those in spiritual and material need, in imitation of the Master and in obedience to His law." Especially does the Community exist "to show by word and deed that it believes our Lord to be the answer to all social questions, and the keeping of His law the way out of all social diffi-

culties." So the Sisters are drawn from all classes of society, and are ONE social grade. This has worked with perfect smoothness for twenty years. Believing that the poor of Christ's Church can be reached better personally by those who know what actual poverty means, the Sisters live the poor life of ordinary poor people.

In addition to the Community, the Society of the Incarnation has its Oblates and its Third Order. The Oblates consist of women who desire the Life of the Counsels of Perfection, but for some good reason cannot enter the Life. They may take the vows of Poverty and Obedience. The Third Order is for men and women interested in social problems, who, while following ordinary pursuits, desire to participate by prayer or active work in the life of the Society. The great object of the Society may be summed up as an endeavour to carry out, in the lives of its members, and to set before others, the teaching of the Incarnation in the spirit of S. Francis of Assisi.

The present work of the Sisterhood is (1) parish work and teaching in the parishes of S. Mary and S. John, Saltley; S. Mark, Washwood Heath; S. Gabriel, Deritend. (2) Homes of the Incarnation for Poor Law boys. There are two Homes at Saltley and one at Stechford. The boys, fifty-two in number, come from any part of England. Some are already in trades.

### **Sisterhood of the Ascension, London**

The Sisterhood of the Ascension was founded in 1894. The sanction of the Bishop of London (Dr. Temple) was formally given in the autumn of that year, and he accepted the office of Visitor. He also examined the Rule and constitution, and gave them approval and sanction. Acting as his deputy, the Bishop of Marlborough, on October 16th, presided at the election of the first Mother Superior, and thus the Society was fully constituted under the special approval of the Bishop. The Sisters entered their residence at 21 Seymour Street, Portman Square, London, W., in July 1895, the House having been opened with a service of dedication by the Vicar of the parish, the Rev. E. B. Ottley, at whose invitation they had undertaken work in the parish. Mr. Ottley offered his Mission House in Upper Berkeley Street as a residence for the Sisters in the first instance,

but it was soon found necessary to obtain an additional house where postulants could be trained, a suitable Chapel provided, and also additional accommodation for Associates. The Seymour Street House adjoins the Parish Church.

The Sisters of the Ascension engage in all kinds of parish and mission work, Sunday Schools, district visiting, mothers' meetings and other classes for instruction, religious instruction in the day schools, and the charge and cleaning of the sanctuary is entrusted to them. Besides these works in the parish they have a Boat Mission, ministering to the Canal population, visiting the boats weekly; S. Michael's Home, Tankerton, Whitstable, a Home of Rest for young women in business and teachers; and parish work is also undertaken at S. Katherine's, Rotherhithe, a poor and large district in S.E. London.

### Community of S. Michael and All Angels, Hammersmith

In July 1895, through circumstances causing much stress and strain, four ladies, three of whom were professed Religious, began educational work in the parish of S. Peter, Hammersmith, welcomed there by the late Vicar, the Rev. A Tidcomb, a man whose record in the East of London, during the plague of cholera, made him famous in a way which his modesty declaimed. Archbishop Temple was the Bishop of London. He warmly approved of the action of the new Community, and himself heard the renewal of the Sisters' dedication of themselves to God's service for ever, necessary on account of the very sad cause which had led them to fresh work. All these Sisters had certificates and diplomas which enabled them to be recognised teachers under the Board of Education, and their great friend, Miss Ella Gilbey, gave of her means to found the work, and lived with them till the death of the first Superior, Mother Ellen (Field). Archbishop Temple revised the Rule and constitution of the order when Bishop of London, and Bishop Creighton and the present Diocesan continued the work begun and became Visitors of the order and approved of the Rule. The work grew and was blessed by God, but in 1905 the little Community was shaken to its foundations by the death of its beloved Mother Ellen. At first all

seemed hopeless, but in a very short time hope revived, and the interest of the Bishop being unabating, the Community gradually resumed all its work and it has extended itself in an unexpected degree.

The Community consisted of three Houses, all engaged in educational work and mission work, each House having its own Superior, and one of those Superiors was elected to be Superior-in-chief. The Superiors of each House were independent, and trained their own Novices, though they might be exchanged from House to House by permission, if thought wise. All worked under the same general Rule, though certain byelaws were necessary to each individual House. Reorganisation was effected in 1916. A Mission House was started at S. Martin's, New Beckenham, Norfolk, and the Sisters made responsible for the parish work under the Vicar.

The House at Hammersmith was practically the Mother House of the Community. The work began at River Court, Upper Mall, but after Mother Ellen's death that House had to be given up and the work transferred to the present House of the Community, namely S. Michael and All Angels with S. Catherine, 60 Upper Mall, Hammersmith. In this large House the chief works are (1) Amy Waterlow Memorial Home, founded in 1896 for training girls for domestic service; (2) S. Michael's Orphanage, 62 Upper Mall, for children of superior parentage; (3) A large College for Boarding and Day School children of gentle birth whose parents are not rich and need such assistance. The great feature of the schools is that all who come to them must accept the religious teaching. The schools, therefore, supply a want felt by many parents who are anxious that their children should be really educated in spirit, soul, and body, desiring that a child shall be entirely educated and no part of it dwarfed for want of the teaching which harmonises and develops a child in fullness.

In connection with the work at Hammersmith, the Sisters have a charming House of Rest at the Garth, S. Michael, Dunmow, Essex. Here the very young children are placed, and kept till they are seven years old. A few girls are trained for service, and about eight gentlewomen can be received for convalescence or permanently, if invalids and are not helpless or epileptic or mentally unsound, at a charge of 25s. a week. Teachers and others may spend



their holidays there if there is room, or at 60 Upper Mall, Hammersmith, for £1 per week. When reorganisation of the Community took place in 1916, the second house at Bury St. Edmunds became entirely separate. The third House of the Community, S. Veronica, was established at Brixton. This is also a Home of Rest, and a certain number of orphans and others needing education or a home are received. The Superior of the House at Hammersmith was trained by the late Dean of Lincoln (Butler). She worked with and under his guidance for twenty-one years, and this of necessity makes the work at Hammersmith more especially an offshoot of his great work at Wantage. The Sisters from the Hammersmith House are working in the parish of Holy Trinity, Hoxton. The second House of the Community was located at Bury St. Edmunds, and known as S. Michael and all Angels House. Here a school was opened for daughters of gentlemen and special terms arranged for children of the clergy, and mission work was undertaken in the parishes of S. John and S. James.

No penitentiary work is done by the Community. Ladies wishing to join the Community must write to the Superiors. Those who hold University degrees or certificates as teachers, and desire the Religious Life, may find in this Community a way of helping the children of this land to the realisation of what joy true religion brings; those who are not teachers will find their vocation in training children for service or waiting upon the orphans of Christ's flock. Surely these are days when, as Keble said long ago, "It ought to be the joy of our hearts to wait upon the little ones of Thy flock, and do them service." Ladies interested in true education, religious and secular, who will from time to time give their services at the schools or the mission, are welcomed as Associates of the Community. The more Sisters called to this vocation of teaching and Religious, the more can schools be extended for the teaching of the Catholic Faith in districts where such schools are much desired.

### Community of the Holy Family, Baldslow

The Community of the Holy Family was founded in 1896 by five members of the Guild of the Epiphany, with the object of providing secondary education for girls in the

Colonies, and therefore, primarily, a teaching Sisterhood. The founders felt that there was great need for a Community where the gift of teaching could be exercised to the full. Many teachers had entered Communities where their special gift could not be fully utilised; and on the other hand, there were teachers who had a vocation for Community life, and yet thought it wrong to give up their teaching. It was thought that a Community whose main object should be educational would find great scope in the Colonies, where religious education was greatly needed, and in particular good secondary education for girls. A Rule was accordingly formed to embody the views of the founders, and it was expressly provided that it should work under the authorisation and guidance of the Bishop of the diocese, wherever called to work.

A Mother House was established in London, with a High School for girls; and, as the call came for Sisters to go out to the Colonies, they could be sent never less than three together. The Community House and School were situated at West Cromwell Road, London, N.W., with also a Boarder's House. In 1913 the Mother House and the Boarding School were removed to Holmhurst, Baldslow, S. Leonards. The House and Chapel were blessed by the Bishop of Chichester on November 9th, 1913. The former Mother House now serves as a Branch House, and a school is maintained. There is a House of Residence for women students in London, and a House of Study at Cambridge, chiefly of divinity. The House is primarily for the Sisters, but they can take in a few ladies to study at Cambridge; and one of the Sisters in residence, who has the Archbishop's Diploma in Theology, is willing to aid divinity students in their work.

### Community of S. Francis, S. Francis Convent, Richmond Road, Dalston

One of the latest Communities to be founded is that of S. Francis, Dalston, in North-East London. It originated in Hull in 1906, and removed to London in 1909. The Sisters' Rule is based upon the Franciscan Rule. There is a Third Order, and also a Confraternity of S. Francis for men and women. The Visitor is the Bishop of Stepney. Mission work is carried on by the Sisters in Dalston.

### Sisterhood of the Saviour (Sisters of the Poor), Chesterfield

The Sisterhood of the Saviour, under the title of the "Servants of the Poor" (a beautiful title which for obvious reasons had to be dropped), was founded in 1902. At the request of the Bishop of Southwell the Community was removed into his diocese; and at the invitation of the Ven. Archdeacon Crosse, the present Warden, was established at Chesterfield in 1909. The object of the Community is to serve our Blessed Lord in the Religious Life, combining the life of prayer with an active life of mission work amongst the poor, and providing homes where possible, for aged women. Its aim is to combine the evangelical counsels with primitive simplicity, a special mark being that of Poverty, desiring, as S. Teresa says, that its badge should be holy Poverty, that the Community "may resemble our King Who had no house save the stable at Bethlehem where He was born and the Cross where He died." It is hoped therefore that the Community Houses will always be poor, as were those founded by S. Teresa. It is desired in this Community to gather women of all classes, be they high or low, rich or poor, learned or unlearned, that they may have the opportunity of serving our Blessed Lord according to the pattern He gave us, leaving us an example of the Religious Life in earnest prayer, humble toil, real poverty, and obscurity. The dedication of the Community is "The Sisterhood of our Saviour (Sisters of the Poor)."

There are Branch Houses, where parochial work is done, at S. Mary and All Saints', Chesterfield; S. Osmund's, Derby; S. Peter's, Calow; The Holy Name, Grassmoor in Hasland; and Homes for aged women: S. Barnabas' Home, Wigan; and S. Luke's Home, Chesterfield. Most of the mission houses are miners' cottages, where the Sisters live and work amongst the poor. The Sisters wear a grey habit and black scapular. The Bishop of Southwell is the Visitor. It is a striking fact that the Mother House was once a public house.

### Community of Our Lady of Nazareth, Dover

The Community of our Lady of Nazareth was founded in 1899, and had its original home at Dover. The Sisters

have a Mission House at Willesden, a Cottage Sanatorium at Tilehurst, and mission work is done in connection with S. John the Baptist's Tuebrook, Liverpool, and the Good Shepherd, Chard. There is also a Sister in charge of the S. Christopher's Boys' Home, Pershore. The Rule is simple and Catholic. The needs of the War at the time this book is being written have caused important changes in the work at Dover. The Military Hospital adjoining the Mother House has grown so rapidly that there was no accommodation for the nurses. The provision of twenty beds for soldiers till huts could be erected for them first brought the Community into touch with the Military authorities, and it was arranged that the Home should be used for the extra staff of military nurses. There are fifteen nurses in residence, and the Chapel is being used also for those soldier patients who are sufficiently convalescent to attend service, the Military Chaplain officiating. It is interesting to note how a need of the moment has been supplied by the Community, but it has meant the impossibility of providing a Holiday and Convalescent Home in the summer, one of the most useful branches of the Community's activity; the Sisters have therefore undertaken to help with visiting and Sunday School work in two Dover parishes. A small Home for working lads has also been started.

### Confraternity of the Divine Love, Fulham

The Confraternity of the Divine Love is a Community in course of foundation. It commenced with three Associates, who, feeling the deplorable lack of soul-winning power, pledged themselves, in August 1912, to pray continually, "Baptise us, O God, with the Holy Ghost, and kindle in our hearts the Fire of Thy Love." The idea was to form a great Confraternity of men and women with one fixed resolve of prayer directed to winning souls for Christ. The Associates were soon joined by others, advice was obtained, and the Confraternity came into being. A Sister, professed under Religious Vows, obtained Episcopal sanction to be admitted as Warden of the Confraternity, on an understanding that if God opened the way an Order of Sisters should be formed, and there are now Novices under probation and training. The Mission headquarters are



in the parish of S. Alban, Fulham, where an opening presented itself in 1913. In 1914, S. Elizabeth's, Hanwell, was taken, primarily as a Training House, but also as a temporary refuge for those in distress. In the same year a Children's Home, S. Michael's, West Ealing, was taken: now at S. Gabriel's, Hanwell, with ten children. An Oratory has been furnished at S. Elizabeth's, and a Hostel at 3 Richmond Road, Earl's Court, serves for the meetings of Associates and friends and for temporary visitors. The ideal is an Order of Sisters of S. Elizabeth of Hungary, devoted to the work of bringing the love of God to the lapsed, friendless, and lost of every class.

### The Society of the Precious Blood, Hendon

The vocation of the Sisters of the Precious Blood is to the contemplative and enclosed life, and the aim of the Community is to be constant and unceasing in prayer for the salvation of souls and the needs of Holy Church. Each professed Sister spends one whole day in retreat once a week, the Novices having half a day a week and one whole day a month. Owing to the smallness of their numbers, the Sisters are not as yet able to fulfil the idea at which they aim: *i.e.* perpetual adoration and intercession day and night, one Sister each day taking the office of intercessor as representing the whole Community and spending seven hours in intercession. They hope soon to be able to do this by day, but the night watch necessitates a fairly large number. It is hoped the time will not be long when many called to such a special life in religion will give the Church that strong, hidden, but prevailing support of perpetual prayer she so requires. The constitution and customs of the Community are based upon the Rule of S. Augustine, and have been gradually built up and formulated as the result of the actual experience of some ten years, with the help afforded by the older Communities and wise Superiors.

The life of the Community in its external ordering may be gathered from the time-table for each day. All the work of the House is done by the Sisters, the Novices assisting to a less extent. The Community rises at 2 a.m. for Mattins and Lauds, and again at 5.30 a.m. for Prime, followed by an hour for prayer. Terce is said immediately before Mass at 7.30 a.m.; and pittance, which is taken standing, and

consists of tea and bread, is at 8.15 a.m. Then follows work until Sext and None at 11.30 a.m. Dinner, at which a book is read aloud, is at twelve; and after that comes the rest hour until 1.30 p.m. The afternoon, after necessary house work is done, is spent in spiritual reading, study, classes for the Novices, and prayer. At 4 there is tea and recreation for the Novices, and at 5 Vespers, followed by recreation for the Professed. Supper is at 6.15, when a portion of the Holy Gospels (the subject for the next morning's meditation) and the Rule are read aloud. After supper the intercessions to be offered by the Community are read out in choir, and the Rosary recited all together as an act of intercession. Then follows a quiet hour for private prayer, Compline at 8.30, after which all retire to rest. Each Sister and Novice has half an hour's watch before the Blessed Sacrament daily for intercession, different subjects being allotted to the several days of the week, such as the Holy Church, Foreign Missions, the Conversion of England, the Peace of the world, social subjects, etc.

The Community was founded in the parish of S. Jude, Birmingham, under the direction of the Rev. Fr. Arnold Pinchard, the Vicar, and to him the Community owes its name, its distinctive habit, with unceasing co-operation and strong wise support. The first member, Sister Millicent Mary, was professed on S. Luke's Day, 1905, in S. Jude's Church, by Fr. Pinchard, being presented by the Rev. A. C. Scott, then Vicar of S. Alban's, Birmingham. She had been working in the parish of S. Jude for about five years, first as a Secular, then under Novice's vows, which she took with the sanction of Bishop Gore, then Bishop of Birmingham. At first it was the intention of the Community to live a life of strenuous active work, but from very early days a great deal of time was spent in prayer, and the Sisters had a weekly day in retreat, thus developing unconsciously what has proved to be the real vocation of the Community. After four years in S. Jude's parish, the Community moved about five miles into the country, near King's Heath, to a house which seemed very suited to their purpose, being lonely and secluded, with a charming old-fashioned garden, but which in the end proved to be unhealthy and inconvenient, and the health of all the members suffered. The Parish Church with a daily Mass was two miles off, and this walk, though regularly persisted in for about two years,

had at last to be abandoned, and the Sisters had to live without a daily Mass. By the kindness and charity of the Priests at S. Jude's and the Vicars of the neighbouring parishes and of a layman who put his motor at their disposal to bring the S. Jude's Priests out to the Convent, the Sisters were able to have a Mass once or twice a week in their Chapel. Two years before they left King's Heath, they had the great joy of the Blessed Sacrament reserved on their Altar; and for about six months during the last year, a Priest from another parish in Birmingham came regularly to give them a Mass.

Life during the five years at King's Heath was one of strain and anxiety and great poverty; very often the only money the Community had being a weekly alms from a Priest who came to say Mass. The vocations and endurance of all were severely tested, spiritually and physically, and one by one Novices left, unable to bear the strain. In these years of trial and uncertainty the desire for the life of prayer grew, and it was finally the great wish of the Community to pledge themselves to the contemplative and enclosed life, and all idea of active life was abandoned. Towards the end of their time at King's Heath, the arrival of the Rev. Arthur Playfair as Chaplain to the Community enabled the Sisters to have a daily Mass in their Oratory, and from that time it has been possible for the Community to live the life to which they believe they have been called, in peace and happiness.

In 1914, when they had made up their minds to leave King's Heath, the Sisters were asked to take charge of S. Ursula's House of Retreat at Hendon by the Associates for Short Retreats to whom the house belongs. A small part of the House is set apart as a Convent, and the Sisters' work in the House is the care of the Chapel and the sacristy work; and the Superior may see and talk to retreatants and to visitors if they wish to see her; but the Community feel that their work is that of hidden, perpetual prayer, and that their fidelity to this will be the real value of their presence in the Retreat House. The Divine Office is said in the Sisters' Oratory, which has a grille looking into the Chapel of S. Ursula, so that the retreatants and visitors can hear and share in the Divine Office if they wish to do so. The Sisters are allowed to go for walks for the sake of exercise, but otherwise the enclosure is strictly observed.

Fr. Arnold Pinchard has lately resigned the Wardenship of the Community, and the Rev. B. Hardy, who was lately at S. Saviour's, S. Albans, and is now Chaplain of S. Winifrid's Home, Wolverhampton, has accepted the post.

### **Community of S. Michael and All Angels, Bury S. Edmunds.**

Upon the reorganisation of the Community of S. Michael and All Angels, Hammersmith, the S. Michael's House at Bury St. Edmunds became a separate community in 1916, with the Bishop of Edmundsbury and Ipswich as Visitor. Its principal work is S. Michael's College in Northgate, a school for young ladies. It has also opened S. Gertrude's Home opposite the College as a Home and School for girls, daughters of officers fallen in the war. The cost is seven shillings weekly for such boarders. This includes education and clothes.

## **ENCLOSED ORDERS**

### **Community of the Holy Comforter, Baltonsburgh**

The enclosed Order of the Holy Comforter was founded in 1891, and had its first home in Upper Edmonton. It removed to its present habitation, the Convent of the Holy Comforter at Baltonsburgh, close to the historic and sacred associations of Glastonbury Abbey. It follows the Rule of S. Benedict. Malling Abbey, Kent, is now tenanted by the Community (see page 95).

### **Community of the Servants of Christ, Pleshey, Chelmsford**

The Community of the Servants of Christ was founded in the parish of S. Stephen, Upton Park, in 1897, and is now resident at the House of Prayer, Pleshey, Chelmsford. It is devoted to intercessions for the conversion of the heathen and mission work at home and abroad. There are also two external Houses of Prayer, for Priests and laymen.



### Community of the Love of God, Oxford

The Community of the Love of God was founded at Cowley, Oxford, in 1907. It is resident at the Convent of the Love of God, Fairacres, Oxford.

These three, together with "The Society of The Precious Blood," are the only entirely contemplative Orders in England, though there are other Communities more or less enclosed. It is sufficient merely to mention them, and to show reserve about their life of continual prayer.



THE REV. JOHN KEBLE.



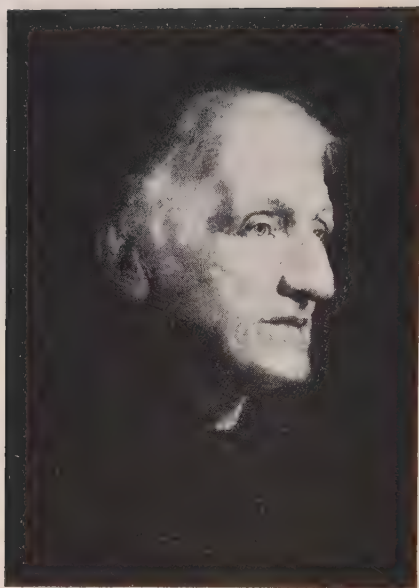
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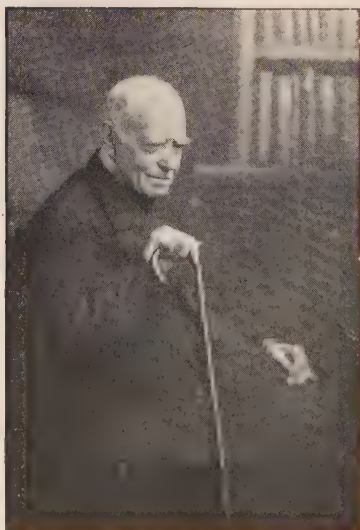
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CARDINAL NEWMAN.



THE REV. FR. H. H. KELLY.



THE REV. FR. R. M. BENSON.



THE RIGHT REV. C. GORE.

## CHAPTER XIII

### SCOTTISH AND IRISH COMMUNITIES

#### Community of S. Andrew of Scotland, Joppa, Edinburgh

**I**N 1858 Mrs. John Mackenzie, of 6 Manor Place, Edinburgh, a devoted and earnest Scottish Churchwoman, founded the House of Mercy in Edinburgh. It was carried on at first by some devoted women under two successive Lady Superintendents. But late in the same year the revered Mother Foundress Regina joined the Institution, and gave it the advantage of a permanent head, on whose experience and capabilities every reliance could be placed. Originally established in a small house on the south side of the city, it was transferred to Meadowside House, Lauriston Lane; and on the sale of these premises for the Sick Children's Hospital, the Penitentiary was again moved to Greenside House, which was its home till 1884, when the House of Mercy was finally established at the Grange, Joppa, which was purchased by money collected by Mother Regina. It was thought expedient at the close of the year 1867 to give to the institution, under the name of S. Andrew's Home and House of Mercy, a more specific and permanent organisation, and it was then that it assumed the form of a regular religious Community, with Mother Regina as Superior and with the Bishop of the diocese as Visitor. A disastrous fire took place at the Home in November 1906, but, though under great difficulties, the penitentiary work was carried on, while rebuilding took place, at Park House, Wellington Street, Portobello.

A return was made to the old home, rebuilt and improved, in 1908, and the new buildings present an imposing appearance in the charming country surroundings above the old



enclosing walls. The great desideratum is a new Chapel, and a fund has been initiated to build one. The House of Mercy is now one of the officially recognised and aided institutions of the Scottish Church. The return of the Community to the greatly enlarged Home marked the beginning of a fuller life and still wider influence. The official recognition by the Church and the public attention directed to the work by the account of the fire, contributed at the time to this result, and it has continued. The larger premises, the more modern fittings and appliances, enable more inmates to be accommodated with scope for their labour; and the last Report showed that no fewer than sixty-eight were in residence during the year, under the charge of the devoted Sisters. A Guild of Helpers was formed a few years ago to assist the Community in its work. It is interesting to record that the Mother Foundress Regina was probably the first to be professed in Scotland as a Religious since the Reformation.

### Community of S. Mary the Virgin and S. Modwenna, Dundee

In the story of the revival of the Religious Life, Dr. Forbes, Bishop of Brechin, stands out among the Bishops in his great sympathy for the movement and for his warm advocacy of the need of Sisters. He was a participant in the inception of the S.S.J.E., and almost became a Cowley Father. It was therefore to be expected that he would make some effort towards the establishment of a Religious Community in his diocese, and Dundee, with its rapidly growing industrial population, was a city that presented great scope for an active Sisterhood. So it was that the Community of S. Mary and S. Modwenna was founded by him through the instrumentality of a certain widow lady, Mrs. Bolland, who became the first Superior, and a house was taken, the Sisters being called Sisters of the Poor. In this Community the Bishop took a deep interest till his death. Its work was parochial; but some years after its foundation it undertook a Home for Incurables. The death of the first Superior and Mother Foundress in 1900 saw the Community practically extinct save for Lay Sisters, and the trustees asked the Community of S. Margaret's, East Grinstead, to take on the work, which was done. The

work is continued on the same basis, as a Mission House of S. Margaret's, East Grinstead. The Sisters work in several parishes and others nurse in the Home, to which a ward for children has lately been added. There is also a "Home by the sea," S. Mary's Haven, for sick or destitute children.

### **Scottish Society of Reparation, Bethany, Aberdeen**

The Society of Reparation was founded in the Scottish Church at Perth in 1870, by the widow of the Rev. J. A. White, formerly Incumbent of S. James', Leith, who, after going through the Novitiate in All Saints' Sisterhood, Margaret Street, London, became first Superior of the Society, which position she held till her death in 1893. The Society was founded for the purposes of devotion and the perfecting of the spiritual life, and to aid the Clergy in the propagation of the Faith, and that chiefly by education and the godly upbringing of the young. The Sisters were also ready to assist in Church work in any way in their power. The Home of Bethany, to which the Society removed at the invitation of Bishop Suther, is located at Aberdeen, under the fostering care of the Bishop, but the Sisters are available for work in any part of Scotland. There is a Branch House at Ellon, Aberdeenshire, for the care of very young and delicate children. Connected with the Society there is a Third Order, consisting of men and women—clerics and laics—living in the world, yet desirous of sharing in the devotion and works of mercy of the Society, and furthering its aims by all means in their power.

The works undertaken are as follows: An Orphanage and Home for Scottish girls, where from infancy until they are in a position to earn their own living they are boarded, clothed, and educated for £10 yearly. It is arranged that when necessary, those brought up in it, in sickness or out of employment, may return. A Primary Day School is conducted by a Sister and certificated teacher in a mission house in the premises. It is largely attended. There is a Boarding House for lady boarders and semi-invalids.

The Sisters prepare altar vestments, altar linen, surplices, and ecclesiastical needlework generally, at little more than cost price, for poor Churches in Scotland and for Foreign Missions.

The sacristy work of the Cathedral of S. Andrew and the

Churches of S. John and S. Mary in Aberdeen, is under their charge, and also parochial work of the usual nature.

### Community of S. Mary the Virgin, Dublin

The Community of S. Mary the Virgin, Dublin, was founded by the late Canon R. Travers Smith, Vicar of S. Bartholomew's, Dublin, with the sanction and sympathy of the late Archbishop Lord Plunkett. The Archbishop's letter giving his episcopal sanction to the formation of the Sisterhood was handed by Canon Smith to the Sisters, to be kept with the Community documents, as constituting a historic document in the restoration of the Religious Life to the Church of Ireland after so long a discontinuance in that land famed for its Religious in the past. Canon Smith was the first Warden, and at his death was succeeded by the Rev. F. S. LeFanu, who resigned in 1913.

The Community began in a small building in the parish of S. Bartholomew, but the foundation of the Mother House in Clyde Road was laid in 1891, and the Sisters moved into their new House the year following. A short and clear constitution was drawn up, and the Rule. The object of the Community is the life of prayer, with such active works to which it may be called. There is a Sisters' Chapel, which is gradually being enriched. It has a stained-glass window in memory of Sister Florence, one of the first professed, and choir stalls in memory of the Mother Foundress. A School is carried on by the Community to give the advantage of a good education to children of the Irish Church whose friends cannot pay the expense of the ordinary secondary education. It is for girls. Accommodation is reserved at the Mother House for about six girls, who are trained for domestic service. Recently a Hostel for little boys was opened at 35 Belmont Avenue, where board and education can be given to boys from 3 years of age to 10. Retreats are held from time to time.

### Community of S. John the Evangelist, Dublin

The Community of S. John the Evangelist, Dublin, is in process of formation, and is being founded by the Rev. F. S. LeFanu, Vicar of S. John's, Sandymount, Dublin, with the object of enabling women called to the Religious

Life to fulfil their vocation in Ireland. There are many Irish Sisters in the larger English Communities, but in Ireland, with the exception of the Community of S. Mary the Virgin, Dublin, there is no Religious House for women. At present there is one professed Sister, who was trained in the Novitiate of S. Margaret's, East Grinstead, and six Novices and postulants. The work of the Sisters includes a Day School for girls, district parish visiting, an embroidery room, and provision of retreats for ladies.





PART II

*DEACONESSES AND COMMUNITY LIFE*



## CHAPTER I

### THE DEACONESS MOVEMENT

THE same need that caused the formation of Sisterhoods was the moving cause for the revival of the primitive order of Deaconesses. The attempt of Mr. Dallas to found an order of "Protestant Sisters of Charity" failed at the time, but his idea communicated to Mrs. Fry, and warmly taken up by her and brought under the notice of Dr. Fliedner, eventually became the inspiration of the Kaiserswerth Deaconess Institution. We have already given an account of the relation of Kaiserswerth to Sisterhoods, and estimated its influence in making Sisterhoods possible in England. But the effect of the movement was remarkable, specially in Evangelical and Protestant circles. It was felt that if Religious Communities of the type of Kaiserswerth were possible and flourishing in the land of Luther, the home of Protestantism, the Church of England could not be accused of Romanism if she, too, had her Deaconess Institutions. It cannot be too much emphasised that in those particular years the fear of anything Romish was great enough to condemn anything that appeared, however remotely, to savour of Rome; and therefore the fact of Kaiserswerth was most potent in removing the suspicion of Romanism. Florence Nightingale, Sister Mary, Sister Agnes Jones, and other notable women workers had some training at Kaiserswerth, and thus had the advantage of first-hand knowledge of its aims and ideals.

The Deaconess idea thus began to attract public attention. It was seen that there was an essential difference in the conception of the Deaconess ideal as compared with the Sisterhood, and this was emphasised in the various articles and books commending the revival of the order of Deaconesses. The Sisters acted under the authority of the Superior, and according to its Rule. The Deaconess was ordered by



the Bishop, and acted under the direction of the Parish Clergy.

The impetus given by Kaiserswerth had its first outcome in 1860 in an Evangelical direction, when the Rev. C. Pennefather founded a small Missionary Training College for women at Barnet. After a few years the founder removed the College to Mildmay, in London, where it has become rooted and has many branches of usefulness. The workers are called Deaconesses, but as they are not admitted to their office by the Bishop by laying on of hands, and therefore lacking order and mission, the title is courtesy and nominal. It is well to note this, as from the fact that the Mildmay Deaconesses had their origin in the impulse of the Kaiserswerth movement and have been much in the public eye, they have been confounded with the true order of Deaconess as revived under the authority and mission of the Bishop. This confusion has really been instrumental in retarding the growth of the Order and confounding it with ultra-Protestantism. Just as Pusey may be regarded as the real founder of the Sisterhoods in England, so Dean Howson was without question the restorer to the Church of England of the female Diaconate.

We have most complete records of the steps taken to this end in his well-known publications. He and those whom he influenced saw in the Kaiserswerth and like institutions abroad an example for England, and believed that such an institution, founded on Church principles and following primitive lines, would meet a great need. He first drew attention to it in the "Christian Observer" of 1858. His article drew sharp criticism, directed from various points of view, but did not shake his convictions, which were strengthened by a visit to Continental Deaconess Institutions. In 1860 he had an article in the "Quarterly Review," in which he reiterated the desirability of some such ministry in the Church of England. This essay was enlarged and published in book form in 1862. As we have already seen, Howson expressed his indebtedness to Southey and those who inspired Southey.

The effect of his warm advocacy of the Deaconess Order was, as we might expect from one of his great learning and influence, very great, and the whole subject of the ministry of women in the Church began to be noted by public opinion, and specially Church opinion. The subject came before

Convocation in 1858; and in the course of a debate in the Canterbury Lower House of Convocation in 1862, Canon Seymour's advocacy was added to that of Dean Howson, and a resolution was passed commending Communities of women, and asking the Bishops to appoint a joint committee to consider the question. The Upper House responded by expressing its thankfulness for the work which was being done, but felt that the time had not yet come for laying down fixed rules. Though the matter was frequently under discussion at Church Congresses and Diocesan Conferences, it did not again come before Convocation till 1875.

In 1871 a number of the Bishops drew up a paper containing "Principles and Rules for the guidance of the Deaconess movement." It was signed by the two Archbishops and eighteen Bishops. In 1875 the Southern Convocation again discussed the subject, and the Lower House appointed a committee to consider the "rise, progress, and present condition of Sisterhoods and Deaconess Institutions."

In 1878 it presented a Report with the following resolutions:

"1. That in the opinion of this House there is great reason for thankfulness for the work which has been already done in the Church of England by Sisterhoods, Brotherhoods, and Deaconesses: work which could hardly otherwise have been accomplished.

2. "This House desires to express its thankfulness for the Episcopal recognition already accorded to these institutions in several dioceses.

3. "That in view of the great danger which may arise from the growing up of such institutions without the safeguards of Church authority, it is desirable that certain great principles be laid down for their regulation, and that no such institution shall receive such sanction as Convocation can give unless it is willing to acknowledge the binding character of such principles as shall be laid down.

"4. That their Lordships in the Upper House be humbly requested to direct their attention to the recognition and regulation of these institutions by the synods of the Church, and, if they should think good, to appoint by his Grace's authority a joint committee to lay down the general principles upon which such regulations may be based."

A joint committee of the two Houses was then formed, but effected nothing. In 1883 the Upper House considered the subject, the discussion being led by Bishop Harold Browne. A new committee was appointed, of which he was chairman, and in two years' time it issued a Report recommending the Order of Deaconesses as a return to primitive practice. The committee was asked to continue its labours, and drew up some resolutions for the consideration of the Bishops. These were not formulated until 1890, when they were discussed and amended, and in 1891 were passed by the Upper House. It was to the effect :

"That the House, recognising the value of Sisterhoods and Deaconesses and the importance of their work, considers that the Church ought definitely to extend to them her care and guidance ; that a promise to a lifelong engagement might rightly be made before the Bishop when the Sister had arrived at thirty years of age, and where the Bishop might please ; that the statutes of the Community should be sanctioned by the Bishop ; that no Branch House should be established in any diocese without the written consent of the Bishop ; that no work external to the Community should be undertaken in any parish without the written consent of the Incumbent, and subject, in case of refusal, to an appeal to the Bishop. In regard to Deaconesses, the House, recognising that there was such an order in the early Church and the good work done by those who are now called by that name, desires to encourage them, would have them admitted by Benediction, with laying on of hands, gives to the Bishop the power to release them from their obligations, desires a simple but distinctive dress, and that they should not pass from one diocese to another without the permission of both Bishops."

The York Convocation considered the subject first in 1884, when a committee of inquiry was formed. The discussion had the benefit of Dean Howson's guidance. The committee presented a valuable Report, and it was embodied in book form, with other valuable matter, by Dean Howson, "The Diaconate of Women in the Anglican Church."

In 1897 the Lambeth Conference passed a resolution which marks the permanent establishment of Communities in the English Church. Resolutions eleven and twelve as follows :

" 11. That this Conference recognises with thankfulness the revival alike of Brotherhoods and Sisterhoods and of the Office of Deaconess, in our branch of the Church, and commends to the attention of the Church the Report of the Committee appointed to consider the Relation of Religious Communities to the Episcopate.

" 12. In view of the importance of the further development and wise direction of such Communities, the Conference requests the Committee to continue its labours, and to present a further Report to his Grace the Archbishop of Canterbury, in July 1898." <sup>1</sup>

A valuable Report was presented to the Conference, marking the position obtained in the Church by Religious Communities. In 1908 the Lambeth Conference received another Report by the committee appointed in 1897 to consider the relation of Religious Communities within the Church to the Episcopate. It gives some important guiding principles with reference to the Visitor, the functions of the Visitor, what the constitution of the Community should provide, etc. The Lambeth Conference Report of 1897 draws a clear distinction between the two lines upon which the order of Deaconesses has developed: (a) The Community life, corresponding more or less closely to that of a Sisterhood whose members are not Deaconesses; (b) The system of individual work under the Bishop's licence, without necessary connection with any Community in the stricter sense of the word.

It is not in accordance with the purpose of this book to follow the history of the latter type. But Deaconess Communities require to be taken note of as an interesting development in the story of Religious Communities, and form our next chapter.

An Association of Head Deaconesses was formed in 1908, and had its first meeting at Lambeth Palace, under the help and guidance of the Archbishop. It brings all the Heads together once or twice a year, when questions are talked over and mutual co-operation and friendship can be realised. It has already done important work. A letter was sent to all Bishops of the Anglican communion, with the approval of the Archbishop, giving information as to the present position of the order, and also stating how the rules passed

<sup>1</sup> " Conference of Bishops of the Anglican Communion holden at Lambeth Palace in July 1897," Report, p. 35.



in Convocation had worked. It was the agent of the Conference called together by the Central Committee of Women's Work, held in July 1911, the outcome of which was the holding of a second Conference, dealing exclusively with the subject of Deaconesses and their work, at the Church House in the autumn of the same year. It also organised the services and meetings for the Jubilee in June 1912.

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## CHAPTER II

### DEACONESS COMMUNITIES

THE restoration of the primitive order of Deaconesses in the Church of England is an accomplished fact. But the order is developing on two lines, Community and Individual. While not blind to certain advantages of the latter mode of working, specially to its elasticity and usefulness in country parishes, it cannot be gainsaid that the former presents the most natural and efficient method whereby the Deaconess can exert the most effective ministry. It is quite compatible with the ideal of the Deaconess as distinct from the Community Sister, and presents the unique combination of the discipline of Community Rule, in the ordered life of the Community ideal, with the practical exercise of the Diaconate in the ordinary work of the parish under the direction of the Parish Priest. The advantage of an ordered life in association with others under the same obligations and work, the benefit of the advice and guidance of a Deaconess Superior, the freedom from domestic worries inseparable from "rooms" or "lodgings," the detachment from the cares of the parish work in the return to the Mother House, the inestimable value of the Chapel, with the constant opportunities for spiritual revival and renewal—these indeed must balance the scale very heavily in favour of the Deaconess Community. For our great cities the Deaconess Community presents an ideal opportunity, such as we find taken advantage of in London.

Before proceeding to notice those Deaconess Communities with which is our immediate concern, it may be well to sketch briefly the growth of the Deaconess movement. Leaving out of account the Mildmay Deaconesses, the practical revival of the order was in 1862, when Archbishop Tait, then Bishop of London, set apart Elizabeth Katherine

Ferard as the first Deaconess of the English Church. Miss Ferard came of an old Huguenot family. Her desires had always been for definite Church work, but until the death of her parents she was unable to obtain her desire. After their death she visited the Kaiserswerth Institution, and afterwards worked for a time with the Sisters of All Hallows', Ditchingham. Keenly impressed with the need for the ministry of Deaconesses, she offered herself for the work. With the support of Dean Champneys and the Rev. T. Pelham Dale, she founded the first Deaconess Institution in North London, of which she became Head Deaconess. Despite prejudice and opposition, the institution progressed steadily under her oversight. From the original House in Burton Crescent a move was made further west. For twelve years she directed the work, and then ill health occasioned her resignation and she went for a time abroad. On her return she continued her ministry in several places till her death in 1883.

The second Deaconess Institution was founded by Bishop Harold Browne, then of Ely, at Bedford in 1869; and a beginning was made in the same year at Chester, at Canterbury in 1874, and at Salisbury in 1875. On becoming Bishop of Winchester, Bishop Harold Browne established another Deaconess Home at Fareham, in 1879, afterwards removed to Portsmouth. In 1880 the Institution in East London was founded by Bishop Walsham How; and in 1887, Dr. Thorold, Bishop of Rochester, opened another in South London. Exeter followed in 1890, Llandaff in 1893. In Lichfield a Deaconess Institution was started by Bishop Maclagan in 1890. It was reopened in 1894, but temporarily closed in 1897.

The work of Canon Body at Durham in the training of Deaconesses is well known.

In Scotland, under the guidance of the Bishop, a Deaconess is in charge of S. Salvador's House, a centre of work founded by the late Sister Frances; and though no Deaconess has yet been ordained in the Scottish Church, this marks the revival of the ancient order in the North.

It is the case that the general trend of the Deaconess revival has been in the direction of Parish as distinct from Community Deaconesses, and yet, as we have already noted, the advantages of the Community seem to be overwhelming, and it is therefore the more strange that the individual-

istic system has so largely prevailed. It is interesting to recall the Deaconess Community point of view put forward in a pamphlet issued in 1897, entitled "The Office and Work of Deaconesses." It was written by the Sisters of the Deaconess Community of the Diocese of London (S. Andrew's) as the result of thirty-five years of practical and varied experience as a Community, and in view of the Lambeth Conference to give information on their order and ministry.

"As the Deaconess revival spread in the English Church, a strong feeling grew, and is growing more and more, of the need of some organised bond of union. Many women, desiring to devote themselves to the work of the Church, felt the value of the definite order, and desired the authoritative commission from the heads of the Church to go forth and work in her vineyard, and yet felt themselves unable to bear the responsibility of such an office in a lonely life. The need met with its response, and Communities arose in several Deaconess Institutions, so that it was made possible for those who felt the special call to a Sister's life to embrace it in addition to the Office. As it has been pointed out, the Deaconess Office and the Sister's life are two distinct things. In the laying on of hands a special gift is given to a Deaconess as it is to a Deacon, not for her own benefit but to be exercised for the good of those to whom she will minister. The first object a Sister sets before herself is the perfecting of her own soul in holiness. We believe the former is infinitely more valuable when supplemented by the latter.

"As regards the work itself, we believe we are right in saying that the clergy, as a rule, prefer to have Deaconesses to work in their Parishes who are members of a Community. It ensures a greater amount of permanence. Individual work, however good and strong, always remains individual work, and is liable at any time to collapse through failure in the worker's health, or other circumstances.

"But if the Parish has been undertaken by a Community, and the Sister fails, another will be sent to fill the gap.

"Then comes the more spiritual aspect of the matter. The value of community life for the Deaconess herself is the grand means to the end of fulfilling her office more satisfactorily. In her work, which is the individual dealing with souls, the direct influence under God's Holy Spirit



of her soul upon others, there must be absolute harmony between the life and work. This harmony we believe is best attained in the fellowship of a Community. There the common Rule is framed to strengthen and develop the deeper powers of the soul. The regular offices of prayer and intercession, and above all the Daily Eucharist, impart a tone that is felt by all. Those who are living out in Mission Houses, and who sometimes under special pressure are obliged to omit the stated offices, do feel strengthened by the thought of 'the union of the whole Community in prayer and work with each of its members'."

This extract gives a convincing summary of the Deaconess Community ideal. It may be well just to add one or two considerations which should also be taken into account. It is becoming much more recognised, as we see from the Retreat development, that work for God must have its spring in waiting upon God in prayer, meditation, and Eucharist. In the Deaconess Community Home, the Chapel with its daily Mass, hours of prayer, fixed times of meditation, give the power and inspiration for the exercise of the Deaconess office and work. The witness of a body of women whose lives are given in voluntary consecration is a spiritual force in the world. It is not necessary to wait till the age of thirty (that is, the age of ordination) before entering upon the more sheltered life of a Community Deaconess, and the Sister's life of ministry can continue in advanced years. She has an interest in the work of the younger Sisters, and can continue teaching or visiting according to her strength, and above all can spend much time in intercession. This marks an important difference to the case of the independent Parish Deaconess in infirmity or age. It is perhaps not realised that in the Community no stipend is received personally: all payments from Parishes go to the General Fund of the Institution. In this way it is possible to work in poor Parishes in a way that could not be if the Sisters were entirely dependent on a stipend.

The lines of life and work which are laid down for the Deaconess Communities in West and East London are these: The Deaconesses promise obedience to a definite, if simple, Rule of Life, and to the Superior of their Community; they have their place in the Chapter; they

work in accordance with a time-table drawn up for each Parish with regard to the special circumstances of that Parish.

What the Deaconesses will be most wanted for in the immense changes to come after the war remains to be seen. Exhaustive inquiry is now being made in several directions into the history of women's place and ministration in the Church from the earliest times, and the female Diaconate is bound to come under minute survey. It is evident that great care requires to be taken not to draw hasty inference from what are often temporary or abnormal conditions of life. The new needs of a new age are to be met with an open mind and a steady judgment. May it be that some of the younger women will consider the call to fit themselves for taking their part in the new and strenuous days to come by seeking the office of Deaconess, and preferably within the fellowship of a Community.

### London Diocesan Deaconess Institution (S. Andrew's Home), Westbourne Park, London

The London Diocesan and Deaconess Institution in West London was founded in 1861, mainly for the training and sending out of Parish Deaconesses, by Bishop Tait. The first Deaconess to be professed and ordained was Elizabeth Katherine Ferard. From the beginning two points were particularly noticeable; first, the relation of the Deaconesses to the Bishop, as implied in the title of the Institution; and second, the strength of the inner family life. From the first there was Rule and Order, gradually becoming more defined and more on the lines of a Sisterhood, until in the years 1886 to 1888 an Inner Rule was adopted, to be followed in the year 1906 by an External Rule. This was the first Diocesan Deaconess Institution to be founded, as it was also the first to be a Deaconess *Community*. In the Institution the integral relation of the Chapter to the Bishop is clearly defined, and election and appointment of office-bearers are subject to his final approval. A Sister was sent out in 1893, at the request of the Bishop of Christchurch, to New Zealand, and she founded the Deaconess Community of the Sacred Name, becoming Superior. The work of the Deaconesses is mainly parochial. The Community

manages a Seaside Convalescent Home for men and women, founded in 1896, at Westgate-on-Sea.

### **East London Diocesan Deaconess Community, Church Crescent, South Hackney, London**

The East London Diocesan Deaconess Community was founded in 1880 under the guidance of Bishop Walsham How. The first house was in Sutton Place, Hackney, from which removal was made, in 1896, to the present House, situated close to the Parish Church of South Hackney, and known as All Saints' House. This is the central home of the Deaconess Community, and there are Branch Houses in Bethnal Green. The All Saints' House is situated within its own grounds and garden, facing Hackney Common, and is of brick, nearly a century old, square, and almost flat-roofed. It is roomy and comfortable, and excellently adapted for its present purpose. Connected by a passage with the House, what was formerly a schoolroom has been converted into a very convenient and devotional Chapel. A building formerly used as a stable now makes a good Parish Room. The work is almost entirely parochial, embroidery being also done; and, as the title of the Community suggests, its sphere of activity is mainly in the East End of London. Deaconesses work in Bethnal Green, Stepney, and Hackney, and several of the older Sisters in the country. Apart from the community use of the Chapel for Mass and daily Offices, it has become a means of supplying a centre for Quiet Days and Quiet Afternoons, specially for girls. A Sunday School for the better classes in the neighbourhood is conducted by the Mother Superior, and King's Messenger work is also done. A quite delightful use is made of the garden when parties of mothers from the East End, wounded soldiers, and the like are entertained. A missionary pageant of two days' duration was also held within the garden and precincts.

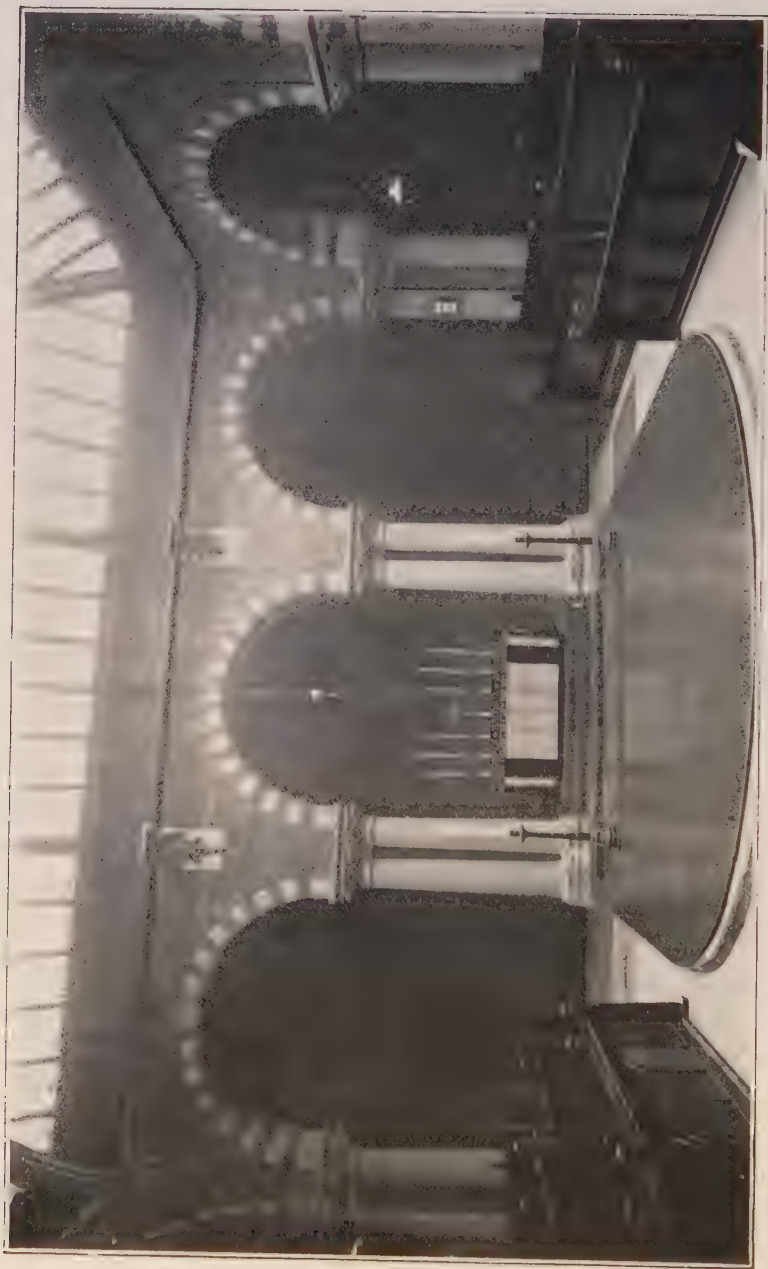
### **Deaconess Community of the Sacred Compassion, Halton-in-Hastings**

The Community of the Sacred Compassion, Halton-in-Hastings, in the Diocese of Chichester, is a Community of Deaconesses under Rule, and was founded some years ago.



S.S.M., KELHAM (see page 167).





S.S.M., KELHAM: THE CHAPEL (see page 167).

Its works comprise a House of Mercy for penitents of a superior class who have not fallen very deeply or continued for long in sin ; the undertaking of Church embroidery and other branches of needlework ; the nursing of sick and crippled girls, especially chronic cases, in a house purchased for the purpose ; Chapel House, S. Leonards, where girls over eight are received and educated, and older ones trained for service ; district work.

### **Deaconess Community of the Sacred Name, Christchurch, New Zealand**

The Diocesan Deaconess Institution, Christchurch, New Zealand, was founded in 1894, and from the outset was community in character. The Superior went out from S. Andrew's Deaconess Community in 1893, but the first Novices came in the following year. Beginning in a very humble way in two small cottages in a poor and bad street, a home was built for the Community and opened in 1895. Enlargement became necessary from time to time, but the Diocese came to the conclusion that it would be best to house the Community in more spacious buildings, and the present Mother House was built, accommodating twelve Deaconesses and three Novices. In the constitution special provision is made for Sisters who may perhaps not be Deaconesses—that is to say, they may accept the life, and yet not be able for various reasons to be ordained. No one is presented for ordination under thirty years of age, but admission to the Community can be obtained at any age after the novitiate, which is never less than two years, is completed. The Community is known as the Deaconess Community of the Sacred Name. The Bishop is the Visitor, and there is a Warden and a Chaplain. The Sisters are licensed to Vicars for one year at a time ; thus it is possible to make a change at the end of a Deaconess year—usually Easter—but the licence may be renewed, and the same Sister may work in the same Parish for a number of years. In Christchurch all save two of the Sisters reside in the Mother House. Of these two, one is in charge of the Diocesan Children's Home. There is a Branch House in a town about one hundred miles distant, where a Sister and a Novice have been placed. All the Sisters save one are Parish Deaconesses. The Sister not a Deaconess is Head

of a Church Day School in Christchurch. It is hoped that this may be the beginning of a Teaching Order for Primary Teachers in connection with the Community. It is proposed to have an Inner and Outer Order, so as to include those who may find it necessary to help to support their parents and are not yet able to live the strict community life.

PART III

*THE REVIVAL OF THE RELIGIOUS LIFE AMONG  
MEN IN THE CHURCH OF ENGLAND*





## CHAPTER I

### OUTLINE OF ORIGIN AND GROWTH OF COMMUNITY LIFE FOR MEN

**B**EFORE proceeding to narrate the story of the revival of the Religious Life for men in the Church of England it may be well to give an outline of the origin and growth of monasticism in the Catholic Church. Though monasticism is a characteristic of the Church, East and West, it is not the creation of the Christian religion, for there were establishments of monasteries and monks, Jain, Buddhist, and Hindu, quite a thousand years before the Christian era. There are two fundamental tendencies in human nature—asceticism and mysticism—of which monasticism is the expression, and so it was to be expected that the Christian Faith should develop a monasticism, combining and gathering up all the best elements in pre-Christian monasticism, and having as its one centre of devotion the person of Christ, and one example, the life of perfect renunciation and sacrifice manifested at Calvary.

The roots of Christian monasticism are to be found in the Hermits, men who retired to the solitudes, to live a life of asceticism and contemplation. The typical hermit is S. Anthony, whose life has been given to us by S. Athanasius. The scene of his retirement was the desert of the Nile, and Egypt became renowned as the home of hermits, and later of monks. Under the influence and teaching of S. Pathomius, the hermit life developed into the cenobite or common life, and this association of hermits became the germ of the monastic life, which eventually supplanted the hermit. S. Pathonius had his monastery at Tabennisi, about A.D. 315. S. Athanasius, exiled by the Arians, spread the knowledge of the Egyptian monasteries to the West about 341, while S. Basil appears to have done a like service in the East, founding a monastery at Pontus in 366. His

two catechetical Rules gave form and order to the Eastern monasticism. S. Martin of Tours founded a number of monastic societies in Gaul in 370, while the famous monastery of Bangor, founded by Congal about 530, is one of many that requires special mention as the centre from which monks went to Ireland, Gaul, Switzerland, Germany, and the northern regions.

John Cassian made the traditions of Egyptian monasteries and their rules the seed of Western monasticism in his "Institutes," a work which gives a wonderful insight to the life and work of the monks. At first there was no fixed type, and this furnishes the reason for the varied forms which the monastic life took. There was a characteristic difference between East and West. The Irish type was that of the clan, with the Abbot as the chief, and this was introduced at Iona and from thence to Lindisfarne in the North of England. The Rule which became such a feature of later development, binding by its discipline the life of the monks, evolved gradually. The Rule of S. Augustine of Hippo was first written for Sisters in 423, but in the eleventh century it became the basis for the use of priests in pastoral work who were ranged under two types: Canons Secular, living under rule in great establishments, and Canons Regular, established at a central Church to minister to groups of parishes. The Rule of S. Augustine was the basis of the Rule of S. Dominic.

Monasticism owes most to S. Benedict, one of the most remarkable of men. Born in 480, he went to the solitude of a cave at Subiaco in Italy, where eventually a small Community gathered round him, which he housed in twelve monasteries, in each of which were twelve monks and a Superior. Monte Cassino became the centre of his work of reform, and there he remained for fifteen years from 520, and matured the Rule which was destined to reform and purify monastic life in Western Europe. The Rule was founded on the two Rules of S. Basil and the "Institutes" of Cassian. It consists of a preface and seventy-three chapters. Nine deal with the duties of the Abbot, thirteen regulate the saying of the Divine Office, twenty-nine with discipline, ten with the internal work of the monastery, and twelve with various regulations. Its three main principles enforced are: (1) Obedience; (2) Simplicity of living; (3) Occupation. On the sack of Monte Cassino by the Lom-

bards, the monks fled to Rome, and were established by Pope Gregory in a monastery on the Coelian Hills. It was its first Prior there, S. Augustine, who was sent to England in 596; and the first Benedictine monastery to be founded in England was that of S. Peter and S. Paul (later S. Augustine's) at Canterbury, founded under his auspices. The two great English Benedictine missionaries, S. Willibrord and S. Boniface, established the Rule in Germany. The Rule of S. Benedict was modified in 817 at the persuasion of S. Benedict of Aniane; and by the efforts of Odo, Abbot of Cluny (927-941), the Benedictine monasteries were federated, with the Abbot of Cluny as head, the Abbots of dependent houses being his nominees.

A return to simplicity and poverty was the main cause of the founding of the Order of the Carthusians, at the Chartreuse, by Bruno, in 1084. The order combined hermit simplicity with the common life of a monastery. It was the first to admit Lay Brothers. The Cistercian order was founded in 1109 by Stephen Harding, an Englishman, at Citeaux. The first offshoot from Citeaux was Clairvaux, whose Abbot was S. Bernard. The fame of this remarkable monk was such that between 1130 and 1145 close upon one hundred monasteries were founded in connection with Clairvaux. The Military Orders, such as the Order of Hospitallers or Knights of S. John of Jerusalem, were formed to protect pilgrims and fight against the enemies of Christ and His Church.

After the great orders, there arose, in the thirteenth century, the two orders of the Friars associated with the names of their founders, S. Dominic and S. Francis. S. Dominic was a Spaniard by birth, and became Canon of Osma in 1199. A chance embassy to Denmark making him cognisant of the Church's decay in France and the growth of heresy, he obtained permission from the Pope to endeavour to combat the heresy. Unsuccessful with the ordinary method, by consent of Pope Honorius he founded, in 1216, an Order of Preachers, with the object of preaching and the saving of souls. The Rule was an adaptation of the Augustinian. They had Houses at Rome, Paris, Bologna, and Oxford (1221). They adopted the Rule of Poverty.

The other order of Friars, the Franciscans, owe their origin to S. Francis of Assisi. He went out in poverty to



preach Christ, and gathered a devoted body of preachers around him under permission from the Pope in 1210. Through the influence of Brother Elias the Franciscan Rule was formulated. It has ever been a difficulty to retain the spirit of the founder, and the efforts at reform have been crystallised in three sub-orders: (1) Conventuals; (2) Observants; (3) Capuchins. Originating from the Friars is the Second Order of "Poor Clares," consisting of women, and the Tertiaries, or Third Order.

The next great movement in the story of the origin and growth of the monastic life centres round the person of S. Ignatius of Loyola, born 1491. Passing over the details of his earlier life, it was in Paris, in 1528, that he gathered round him the six brilliant University students who formed the first members of the Society of Jesus. Their names were Peter Faber, Francis Xavier, Jacques Lainez, Nicolas Bobadilla, Simon Rodriquez, Alphonso Salmeron. In 1534 they made their resolve, and in 1540 the Pope authorised the newly founded Community. The original purpose of the Society was to go out to the Holy Land as missionaries to the Mohammedans, but, war preventing this, it devoted itself to the conversion of the masses. The growth of the Society was extraordinary, and soon it became the greatest teaching order in the world. Missions to the heathen constituted one of its greatest activities, and for zeal, courage, devotion, and method the Jesuit missionaries have never been surpassed.

We pass from the Society of Jesus to notice the remaining Societies which have arisen in the Roman Communion since the Reformation period.

The Oratorians were founded by S. Philip Neri, and authorised by the Pope in 1575. The spirit of the Society was that of liberty, mutual help, and care for souls. The work of the Oratory in France was introduced by Père de Berulle, and the name "Oratory" was taken in honour of our Redeemer's prayers.

The Lazarists originated in the work of S. Vincent de Paul (born 1576), among the neglected poor in country districts in France. The order was constituted in 1626, and received its name from the first home of the Society at S. Lazare. The object of evangelising the poor, the training of Clergy and the spiritual perfection of its members, who are Clergy and lay, describes the Order of the Lazarists;



MILDENHALL: THE FORMER HOUSE OF THE S.S.M. (see page 107)



IONA HOUSE OF RETREAT: THE CHAPEL.



IONA: S. ORAN'S CATHEDRAL (*see page 167.*)

and the "Sisters of Charity," of which much has been said in the first portion of this book, supplement the work of the Order.

The Sulpicians originated in the parish of S. Sulpice, hence their name, their founder being Jean Jacques Olier, and were confirmed as an Order in 1645. The work of the Community, at first entirely parochial, developed into that of training the Secular Clergy.

The Christian Brothers, whose great work is to provide for the education of the poor, were founded by Jean Baptiste de la Salle, who gathered into community a body of elementary teachers, and trained them in the Religious Life under the three vows.

The Order of Paulists was founded by Father Hecker in America, in 1850. There are no vows. The objects are personal perfection of the members, and parish work.

The last order, that of the White Fathers, was founded in 1868 by Cardinal Lavigerie, for the conversion of Africa. It consists of Mission Priests and co-adjutor brothers.

Such, in outline, is the history of the rise and growth of monasticism in Western Christendom, and it suffices to give a general idea of the many variations in which the Religious Life has been manifested. We can see that there is a clear development or evolution of the Religious idea, and that there can be no single kind of expression of the call of God to a Religious Life which holds the monopoly of our Lord Jesus Christ's teaching, and no single kind of age which exhibits an unchanging or unchangeable presentment of the life He calls His followers to lead. This clears the ground when we trace the steps of the great recovery in England.



## CHAPTER II

### THE RECOVERY IN ENGLAND

THE story of the Catholic Church of England is bound up in a remarkable way with the Religious Life. As we have seen, the two great missions to England, S. Augustine's from Rome and S. Aidan's from Iona, to which we owe English Christianity and the English Church, were both the missions of monks. The great revival of Church and State under Alfred and Dunstan was the work of Religious; our politics, our art, and notably architecture, our science, our education, our hospitals, our agriculture, our poor relief, and all that is noblest and most permanent in English life came from the Religious. There were, as in all human institutions, the evidences of the frailty even of the best, and no one will wish to gloss over the need of reform from time to time. But the corruption, while it did exist with the growing wealth of great monastic houses, was much exaggerated. Till the reign of Henry VIII, their influence was supreme; and it was a cruel fate that just when reform was doing its work, when the Orders were vigorously applying themselves to studies, when a certain proportion of Religious were being maintained in houses at the Universities for higher learning, when the monks were becoming more strictly disciplined and there was recovery everywhere of spiritual fervour, then Dissolution came.

The real cause for the dissolution of the Religious Houses was the King's need for replenishing his private exchequer at the expense of the monastic revenues. Commissioners were appointed to inquire into the state of the Religious Houses; but spoliation, not reform, was the end in view. Coupled with it was the enforcement of the Royal Supremacy Act. Complaints were not altogether wanting as to the decay of the monastic spirit, and there was a great falling off in vocations to the Religious Life. Some of the monas-

teries and convents were relaxed in discipline, but these cases were largely multiplied and grossly exaggerated to serve the purpose in view. Trumped-up charges were brought against a large number of Religious Houses that had a well-founded reputation for regularity and sanctity. Twelve Abbots were executed without the least semblance of a fair trial, and whole Communities were turned out of their homes to exist as they might, while these ancient sanctuaries of piety and learning were now bestowed on royal favourites, sometimes in payment of gambling debts.

It was only with the utmost difficulty that the Bill for the dissolution of the monasteries passed through the House of Commons, and even so it caused a rebellion in the north, called The Pilgrimage of Grace, under Lord Dacre and Robert Aske. The first to be suppressed were the Observants, followed by the Carthusians; and the lesser houses were soon followed by the greater; and soon abbeys and priories were sacked and left to ruin, or given up to secular habitation. The abiding witness of the woeful suppression is the workhouse and the gaol. The fact that it wrought the greatest evil to Church and State is an indisputable fact of history. For three centuries the land lay destitute of Religious Houses. The enemies of religion thought that they had destroyed them for ever in England, but the ideal never died out. We have traced how it had expression in the case of Sisterhoods, until, by the grace of God, under Pusey there ensued that marvellous recovery, so that there are far more women in Religious Orders in England than there were when the Religious Houses were dissolved.

We have no record of any attempt to recover the monastic life until the Oxford Movement supplied the impulse, fostered by the rise and growth of community life for women. Before the first Community for women was founded, however, Newman's mind was turned to the idea of founding a monastery. Early in 1836 he wrote as follows to J. W. Bowden:

"Your offering towards the young monks was just like yourself, and I cannot pay you a better compliment. It will be most welcome. As you may suppose, we have nothing settled, but are feeling our way. We should begin next term; but since, however secret one may wish to keep it, things get out, we do not wish to commit young men to

anything which may hurt their chance of success at any College in standing for a fellowship."

The reference is to the monastic scheme which, started in Oxford, was attempted at Littlemore in 1842, when he went to live there. The scheme seems to have been in the interval more in thought than reality, and Newman seems to have had no very clear purpose in view as to what form, if founded, a Community should take. In February 1842 he proposed to build a monastic house and form a Community, and from April 25th in that year, in the house he occupied there, the inmates began to use the Breviary Offices and to live a strict community life, until they left the Church of England in 1845. The monastic ideal was certainly there, but the circumstances of the time and the unfledged nature of Newman's purpose and object make it obvious that it was no more than a feeling after the Religious Life. There were no vows and no profession.

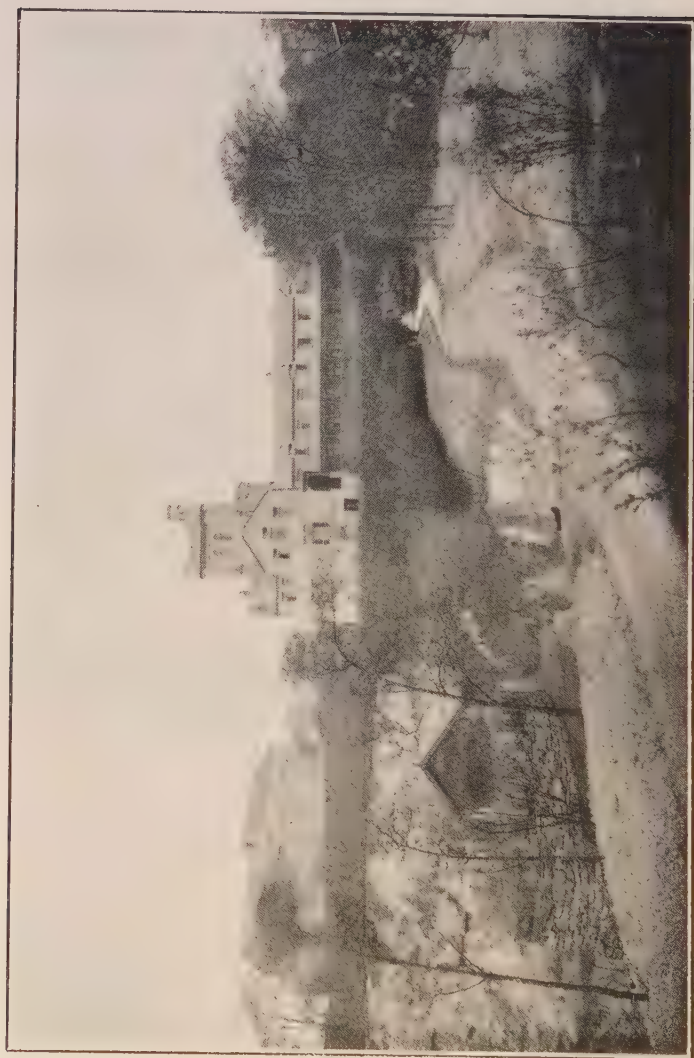
About the same time, Faber, who was rector of Elton, Hants, for the period of 1843-5, formed a Community, consisting of seven young men, and a Society of S. Joseph. Faber seceded to Rome in 1845, with his Community. In 1855, Edward Steere, who afterwards became Bishop of Zanzibar, as a layman began a Community of men at Tamworth, under the designation of S. James Brotherhood, but it came to nothing.

It is too early to estimate the influence of the Rev. Joseph Leycester Lyne, better known as Father Ignatius, in the revival of the Religious Life for men in England, but that it was considerable is now unquestionable. Born in 1837; educated at S. Paul's School, London; a theological student of Trinity College, Glenalmond, Scotland; catechist by the kindly influence of his relative, Bishop Eden of Moray and Ross, at Inverness; licensed reader at Glen Urquhart; ordained Deacon, with a title, at S. Peter's, Plymouth, with the well-known Father Prynne as his Vicar, after a short curacy at work in the East End with Father Lowder; and then the dedication of a life to monasticism—this epitomises one of the strangest of records in the annals of the Church of England. A remarkable personality, eccentric, wayward, erratic, apparently self-willed yet a will yielded up in passionate devotion to the Lord Jesus Christ, wonderfully eloquent, convincing, and powerful as a mission preacher, attracting crowds not merely from the curiosity of listening



HOUSE OF THE RESURRECTION : FRONT (see page 170).





COMMUNITY OF THE RESURRECTION : COLLEGE (see page 170).

to an Anglican monk, but from the utterance of a message of repentance and faith fresh and glowing with the ardour of a lover of souls, this is how Ignatius impressed himself upon those who knew or heard him. His life has been told by Baroness Bertouche, in a biography published before his death; and while discounting much that is said of him, the story is altogether a most extraordinary one, much as if a mediaeval saint had appeared in the setting of a very prosaic Protestant England.

It was at Plymouth that the first attempt was made by Ignatius to form a Community, and he had the advice of Dr. Pusey—who was then his confessor—and Miss Sellon. This was in 1860, but serious illness prevented the scheme, and he gave up the curacy. It was while at work under Father Lowder that he assumed the monk's habit and announced that he was of the Order of S. Benedict, which he now revived in England. His position was thus summed up by a correspondent in a Hereford newspaper: "If you ask him who has called him to that monastic life, he answers, 'God.' Who gave him the habit? Himself. Who made him Abbot? Himself again. He is a self-constituted monk, a self-appointed Abbot." This was the secret of his difficulties in the Church he lived and died in communion with, the Church he loved with a most ardent affection. Leaving London he went to Claydon, in the diocese of Norwich, in 1862, establishing his first Community in a wing of the rectory. The Bishop of Norwich inhibited him, and he left Claydon for Elm Hill in 1863, taking up residence in an old Dominican Priory. He was here for about three years, going to Laleham in 1867; and the Community, at length, was established at Llanthony, where a modern abbey was built. The Community was never large, and it was not recognised by the Bishops. He died in 1907, and the Abbey at Llanthony passed to the Benedictines at Caldey.

What Ignatius in this irregular way attempted to do familiarised the country with the idea of the monastic life, and his evangelical preaching, combined with his unswerving loyalty to the Church—despite ridicule, persecution, inhibition, and the like—was a great factor in the new attitude that was being taken towards the revival of the Religious Life. It has been necessary to notice the life and work of Ignatius at some length. A correct estimate of the influences making that revival possible must acknowledge the labours

of Ignatius, however irregular and unauthorised as a Benedictine monk he may have been. But the recovery began with Father Benson and Cowley. We do not scoff at, or underrate the earlier attempts, but they failed where Cowley succeeded.

It was in 1865 that Richard Meux Benson, Vicar of S. John, Cowley, answered the call of God to the Religious Life. The impulse to found the Society, now world famous as the Society of Mission Priests of S. John the Evangelist (S.S.J.E.) came from a sermon preached by Keble at Wantage on July 22nd, 1863. The sermon is evidently that to be found in his "Miscellaneous Sermons," Sermon v, pp. 55-71, under the text S. Mark xiv. 8: "She hath done what she could." The heading is "Christ's gracious acceptance of devotion to Him." The Cowley Fathers became the precursors of the further Communities which were founded in the period between 1892 and 1898. For on S. James' Day, July 25th, 1892, the Community of the Resurrection was begun by Bishop Gore of Oxford, then Principal of the Pusey House, Oxford. It arose from the drawing together of the Clergy living at Pusey House and those of the Oxford Mission to Calcutta. Begun at Pusey House, the Community moved to Radley, thence to Mirfield. The Order of the Sacred Mission was founded by Fr. H. H. Kelly, for the purpose of training men for service abroad. Begun at Brixton in 1891, the order had its habitation first at Mildenhall, then at Kelham.

The Society of the Divine Compassion owes its inception mainly to Father James Adderley, and originated at Plaistow on January 20th, 1894. It is dedicated to the Sacred Heart of Jesus, and in honour of S. Francis.

In the Isle of Dogs, in 1898, the Benedictine Rule was revived by Aelred Carlyle, under Archiepiscopal sanction. The Community removed to Painsthorpe, thence to Caldey; and on the secession of the founder to Rome, to Pershore.

Religious Brotherhoods have been attempted, but have lacked the elements of permanence so far. The Order of S. Augustine, founded by the Rev. G. Nugee, at Cosham, and then at Wymering, Hants, about 1870, was removed to Walworth in 1877.

The Rev. T. W. Mossman founded a Brotherhood of the Holy Redeemer at Torrington, Lincolnshire, in 1866. It removed to Newcastle later, and ceased. An Order of

S. Joseph was formed by the Rev. R. Tuke of S. John's, Hackney, in 1865, with the Augustinian Rule. Secession ended a brief foundation. A Community for Priests at Stoke-on-Tern, Salop, known as the Brotherhood of the Holy Spirit, was founded by the Rector, Rev. R. W. Corbet, in 1869. It had an existence for ten years. The Brotherhood of S. Paul had its inception in 1891, with headquarters at Lisson Grove, London, the object being street preaching and visiting. The founder, Mr. W. Moultrie Robbins, had considerable support, but the Brotherhood failed to exist more than a few months. The Wolverhampton or Lichfield Brothers, founded by Mr. G. Colville, were for a time most promising, and did, in a short career of activity, good work, but failed to find permanence.

The persistence of the Brotherhood idea through repeated failure is a factor of which account should be taken, and the present-day attempts in the same direction point to the emergence eventually of permanent Societies of laymen, organised to live in more or less degree the Religious Life. Failures are quite likely to recur, but through it all there is a manifestation of the Divine leading. The good in them God records in heaven; the bad He can forgive. The Oxford Mission to Calcutta, the Cambridge Mission to Delhi, the Universities Mission to Central Africa, the Australian Bush Brotherhoods, and the like, each indicate lines of development in which the Religious Life finds expression; not strictly monastic or vowed, but the modern need met in modern ways.



## CHAPTER III

### RELIGIOUS ORDERS

#### The Society of Mission Priests of S. John the Evangelist, Cowley

THE first enduring revival of the Religious Life among men centres at its inception in one man, Richard Meux Benson, but lately called to rest. A student of Christ Church, Oxford, he graduated in 1847 with Honours, and was Kennicott Hebrew Scholar. Ordained Deacon in 1848 and Priest the following year, a brief curacy at S. Mark's, Surbiton, was succeeded by his institution as Vicar of Cowley, Oxford, where for ten years he was Parish Priest, relinquishing the Vicariate only to become first Vicar of Cowley S. John, a new parish carved out of Cowley. This he resigned in 1886.

It was in 1865 that the call came to the Religious Life. There were many influences at work pointing to this call, and we have already noted that a sermon of Keble's was one of them. Fr. Benson's work and life were known to Pusey, and when Fr. Grafton (afterwards Bishop of Fond du Lac) came from America and had an interview with Pusey, in which he indicated his desire to become a Religious, and inquired as to the probabilities of a Religious Community in England, Pusey sent him to Benson, with an evident knowledge that there, if anywhere, Grafton would find the help he sought. The interview was evidently satisfactory.

The next step seems to have been a meeting in the rooms over the old Church of S. Mary, Crown Street, occupied by the Rev. R. Tuke, then Curate at S. Mary's, Soho, with the Rev. J. G. Chambers. Those present were the Bishop of Brechin (Dr. Forbes), Benson, Grafton, Tuke, and two laymen, George Lane Fox and Viscount Halifax. The

result was the definite resolve of Benson and Grafton to become Religious. The meeting was adjourned, as the Bishop of Brechin required time to consider whether he could fulfil a like desire, and it was thought advisable to communicate with one or two others known to have the formation of a Religious Order in their thoughts.

The next meeting, at the House of Charity, had before it the counsel of T. T. Carter and the benefit of Dr. Pusey's presence and advice. The Bishop of Brechin intimated that he was unable to join the Community, but Fr. O'Neill expressed his intention of being associated with Benson and Grafton. The Bishop of Oxford was communicated with and informed of the Community intention, and the result was satisfactory. So a beginning was made and a house was taken—one of Benson's own—in Magdalen Road, close to the Iron Church; later in the Iffley Road. This was in the autumn of 1865, and they were joined by another American priest, the Rev. O. Prescott, and by others. On December 27th, 1866, Father Benson, Father Grafton, and Father O'Neill made their profession, and the infant Community remained in the house in Iffley Road for the three years during which the house in Marston Street was being constructed for them. So the three fathers vowed and promised that they would live in poverty, celibacy, and obedience, as Mission Priests of S. John the Evangelist, till their lives' end; and in this way the Society came into existence, Father Benson being immediately recognised by the other two Fathers as Superior of the Society.

The Society entered the new house in Marston Street in October 1868, where it remained till its removal to the present Community House in 1901; the old Mission House, which adjoins the new, serving as Guest House. Fr. Benson drew up the Rule after a careful study of Holstenius' "*Codex Regularum Monasticarum*"; and while preserving the great principles of the Religious Life, it was in its details made applicable to the Religious Life of a Society in the Anglican communion of the nineteenth and twentieth centuries. The Community are Regular Clerks, for that is the adequate description of a Society of Mission Priests. Of their Rule, said to be one of the severest in Christendom, and their interior life, it is not our purpose to write. There must be due reserve in these matters touching the intimate life of the Society, and our concern is with historical data

and outward activities. The government rests with the professed Fathers only, but lay brothers are united with the Clergy in dedication to the Religious Life, and assist in the works of the Society as far as is possible. Father Benson was succeeded as Superior by Father Page, and he in turn by Father Maxwell. The present Superior is Father Bull. The Society engages in works both missionary and educational, at home and abroad, for the advancement of Christ's Kingdom; and the dry record of external activity is eloquent of the development from the little beginning in 1865 and of the place it occupies in the life of the Church.

THE MISSION HOUSE, *Marston Street, Cowley S. John, Oxford*.—This is the Mother House of the Society. Retreats for Clergymen and laymen are held frequently every year, and Priests, laymen preparing for ordination, and others may come at any time for purposes of retreat on application to the Superior. The Conventual Church of S. John the Evangelist, adjoining the Mission House, is open to the public for services on Sundays and during the week. The schools of Cowley S. John are in charge of the Fathers.

THE LONDON HOUSE OF THE SOCIETY is at *College Street, Westminster*, and here retreats, general and private, for Clergymen and laymen, and classes of instruction are held, and counsel and advice given to all who desire it. It is a centre for spiritual renewal and refreshment in the heart of London, welcomed by Bishop and Clergy.

INDIA : *Bombay and Poona*.—At Bombay the Society has charge of S. Peter's Church, Mazagon, and of schools for English-speaking children. It is also responsible for the Church of the Holy Cross and for S. John's Hospital, Umarmkhadi, where mission work is carried on among the natives.

*Panch Howda, Poona City*.—This is the centre of the native work of the Society in India, with its Church, schools, dispensary, workshops, etc.

SOUTH AFRICA : *S. Philip's Mission, Capetown*.—At the request of the Archbishop of Capetown, work was undertaken here in 1884, and the mission district has the Church of S. Philip, schools, and other parochial activities. In the neighbourhood of the city, missions to the Kaffirs and kindred races are conducted from S. Columba's House, and a Medical Mission labours specially among the Malays, who are Mohammedans. The Fathers of the Society also act

as Chaplains to the All Saints' Sisters and their works in Capetown. S. Cuthbert's Tsolo, Kaffraria, is also under the Society's charge, and a Brotherhood, of which Fr. Callaway was Superior, has been merged into the S.S.J.E., and brought its work with it.

UNITED STATES OF AMERICA.—There is a Provincial House at 33 Bowdoin Street, Boston, in the diocese of Massachusetts, which takes charge of the Church of S. John the Evangelist.

SCOTLAND.—On June 9th, 1897, S. Columba's Day, the Bishop of Argyll and the Isles (Dr. Chinnery Haldane) made over to the Society, under carefully specified conditions, the House of Retreat and Chapel he had built in Iona, and for a time it was under the charge of one or more of the Fathers as a House of Prayer and Eucharist, of study and meditation, but it was not found possible to carry out a continuous residence.

There is a Fellowship of S. John as well as an Association for the deepening of the spiritual life of the members and the furtherance of Holy Religion; a Missionary Guild of S. Mary and S. John, in aid of the Missions of the Cowley Fathers and the Wantage Sisters in India; and S. Cuthbert's Missionary Association in aid of the work in South Africa.

### The Society of the Sacred Mission, Kelham

The story of the inception of the Society of the Sacred Mission is one of the most interesting in the Church history of our own time. It is fully told by the first Director of the Society, Father H. H. Kelly, in "The Story of a Religious Idea" and "An Idea in the Working." It was in 1890 that the Rev. H. H. Kelly, then Curate of S. Paul's, Wimbledon Park, Surrey, determined to offer himself as a missionary. The Bishop of Corea (Dr. Corfe) had been but recently consecrated, and a letter he had written saying that he had only found one Deacon to go out with him, after six months' attempt to find Clergy, induced Fr. Kelly to write to the Bishop offering himself for Corea. In the correspondence that ensued the Bishop said that he had received the offers of about a dozen men of various trades to go out to him, but could not take them unless some one responsible came out with them. Fr. Kelly suggested the



desirability of training them for the mission work at home, and the Bishop indicated that he had thought about the founding of a Missionary College with his friend, Canon Brooke of S. John the Divine, Kennington, in connection with S. John's Church, and was prepared to act on the suggestion.

The real founder, therefore, of the Society was Bishop Corfe, and he gave up the only Priest who volunteered to go out to him in order that with the material at hand a beginning might be made with a Missionary College. Those who had written to him were communicated with, and plans for their training began to be formed. The three principles first to be formulated were, (1) Freedom of opportunity; (2) Reality of Sacrifice; (3) Thoroughness of education. The great aim before the Bishop, Canon Brooke, and Fr. Kelly was to get men who, in order to serve Christ, were ready to give up everything in the world, but especially themselves. An empty house was taken in Vassall Road, just opposite S. John's Church, fairly large, and thought sufficient to accommodate eight men and two Priests. A start was made in 1891, but of the original dozen or so who had offered only one matured, and two others were accepted; and so the venture of faith began with but three students. It needed the greatest patience to persevere, for candidates at first were but few; many who offered had to be rejected as plainly useless or unsuitable, and the system of training had to be tested in the school of hard experience. But in 1897 there were thirteen students in residence, and the resources of the Vassall Road house were taxed to the utmost, while there were ten on the waiting list for reception. The work, which had been carried on by permission of the Bishop of Rochester, had received official recognition, and the element of permanence seemed secure.

It was decided to make a move, and after some negotiations about likely College buildings, the persuasions of Canon Bullock-Webster, Chaplain at that time to the Bishop of Ely, caused the Society to acquire on lease a Manor House at Mildenhall in Suffolk. The house was large and commodious, having room for some thirty to forty men, with beautiful grounds and garden and a playing field. The Bishop of the diocese was willing that they should come, and the Vicar of the parish welcomed the Director and

the students. Here a steady work was done with increasing growth, and the inestimable advantage of the quiet of the country and freedom from the distractions of London was soon manifest.

Finance began now to play its part in the development. Hitherto dependence for support had necessarily been on Missions, but at Mildenhall came the first appeal for public support, the beginning of the Annual Meetings in the Church House, and a steadily increasing stream of financial aid. The College was recognised, too, as a Theological and Missionary College by the Diocesan and the various Boards concerned. The printing office was started in 1898, and has become one of the most useful works of the Society.

The great drop in the number of candidates for Ordination began to attract serious attention, and the principles and work of the Society came more under the public notice. At a large meeting in 1901, another Community, that of the Resurrection, decided to take up the question, and started the College at Mirfield. The lease of the house at Mildenhall was for seven years; and as the owner required possession, the next step, in 1903, was the acquiring another habitation. This was found at Kelham, near Newark-upon-Trent. It was taken on a seven years' lease, afterwards extended to fourteen, and was admirably adapted for the accommodation of about one hundred students, with good grounds. Here the work has gone on surely and steadily. After the outbreak of the European War, Kelham was taken over by the War Office, and the Society, by the kindness of the Mirfield Fathers, was given the use of the College of the Resurrection, denuded as it was of students. Fr. Kelly resigned the office of Director in 1910, remaining, however, as tutor till 1912, when he went to Japan. He was succeeded as Director by Fr. D. Jenks.

The feature of Kelham is the acceptance of candidates from the age of 16 to 23 for ordination. The Society undertakes, where necessary, the whole cost of the students' education and maintenance, but they are expected to pay the actual cost after ordination. All the house work is arranged and done by the students themselves, and the Life is kept in the greatest simplicity. There are no paid servants in the House. The entire cost of the House is under £40 per man per annum. All share alike in the Life, as in the work, of the House. The tutors are unpaid.

Sometimes men are taken who have a thorough knowledge of trades useful in the mission field. The work of the Society, also, is to organise for such duties as the Church may commit to the Society those who are ready to undergo the discipline of the Religious Life.

The development of the Religious Life grew out of the work of the Society, and Fathers Kelly and Woodward were professed at Michaelmas 1894. A Society of the Sacred Mission had been constituted in the previous year, and the vocation to the Religious Life was felt by several, so that the development was a welcomed one. The constitution of the Society was carefully revised and decreed in Chapter on November 1st in that year. In 1896 the Bishop of Rochester (Dr. Talbot) took the position of Visitor, and the constitution received provisional confirmation. During 1893 and 1894 an almost similar movement was taking place in Corea.

A Province exists in the Bloemfontein Diocese, South Africa, with its centre at Modderpoort, in the House of the old Community of S. Augustine. S. Peter's Priory, Mkhuzi, is a growing centre of the S.S.M. work in the U.M.C.A. mission. Fathers of the Society are labouring in Japan, Corea, North Rhodesia. S. George's, Nottingham, is one of the home responsibilities. There is a Fraternity of Associate Priests, a Fellowship for all who will help the Society by praying daily for its objects and supporting its work, and a Guild of S. Gabriel for women helpers.

### The Community of the Resurrection, Mirfield

The Community of the Resurrection was born on St. James' Day, July 25th, 1892, when the founder and first Superior, Charles Gore, and five brethren made their first profession in the Chapel of Pusey House, Oxford. Pusey House remained their home for a year; and then the Community removed, in September 1893, to Radley Vicarage, near Abingdon, the Superior at first, and afterwards Fr. Nash, being Vicar of the parish. In 1895 the Superior was made a Canon of Westminster; and from December 1895 till January 1902 his prebendal lodging in the Little Cloisters served as a Branch Home of the Community in London. In 1898 the Community moved its headquarters from Radley to Hall Croft, near Mirfield, in Yorkshire,

which was blessed by the Bishop of Wakefield on May 4th, and became the "House of the Resurrection," being subsequently purchased by the Community. In 1901 Charles Gore was appointed Bishop of Worcester; and on January 6th, 1902, Walter Frere was elected Superior in his place. The years 1902-1905 witnessed the building of the "College of the Resurrection," on the site of the stables, and 1908 the transformation of a lodge into an Infirmary; while in 1906-7 two extensions were made to the House, rendered necessary by the growing numbers of the Community.

The Community, as its Rule states, is intended to "consist of Priests occupied in various works—pastoral, evangelistic, literary, and educational." (a) The taking of retreats may be reckoned as *pastoral* work; and since 1903 the House itself has been used for four or five retreats every year for Clergy and laymen. The pastoral opportunity was greatly enlarged by the formation, in 1903, of a Fraternity in connection with the Community; and the quarterly chronicle, "C. R.," first published in March 1903, serves as a channel of communication. The Fraternity includes, besides the Community, (1) the Companions, men and women who are pledged to a rule of devotion and work; (2) the Associates, who are co-operators in the work of the Community. (b) The taking of Missions has always held a prominent place in the work of the Community. In 1907 a "Mirfield Mission Hymn Book" was compiled; and in 1907, 1909, Conferences of Missioners were held at the House of the Resurrection. Direct *evangelistic* work among the heathen was first begun when a Branch House was opened in Johannesburg on March 25th, 1903. (c) Study, with the writing of books and other *literary* work, has also had a full share in the life of the Community. As a special feature may be mentioned the attempt to provide cheap Theological literature for the people, in the form of Penny Manuals. (d) Interest in *educational* work was shown in very early years by the founding of the Guild of S. Peter for School Teachers; and also by the starting of a fund in 1897 to help candidates for Holy Orders. The latter was destined to expand into one of the most important and difficult works of the Community when the "College of the Resurrection" was founded in 1902. In Africa, education came to the forefront of the work among the whites when Fr. James Nash became Headmaster of S. John's College in 1906.



THE HOSTEL OF THE RESURRECTION, LEEDS.—Since 1904 the College of the Resurrection has had about seventy students residing in Leeds in order to attend lectures at the University. At first they had to live in two small houses in Springfield Mount, which the Community bought and adapted for the purpose. But the accommodation was utterly inadequate; and it has had to build a permanent Hostel large enough for the increasing number of students. For this, Mr. Temple Moore provided an admirable design, and work was begun in 1907; and the first half, up to and including the Tower, was completed in April 1910. The building is excellent in every way, but the cost, over £15,000, was a great undertaking. Future years will see, it is hoped, the completion of the whole design, including the Chapel, which will form a notable addition to the academic buildings of Leeds.

The total number of students ordained up till 1913 was forty-two.

THE COLLEGE OF THE RESURRECTION, MIRFIELD.—The College of the Resurrection was started by the Community in 1902. The object in view is threefold: (1) To secure for the service of the Church those who are really called to the ministry, but who are debarred from realising their vocation by lack of financial means; (2) To test vocation by careful selection and a prolonged period of training; (3) To provide a thorough education, both general and special, to the selected candidates. It was therefore decided to admit as students only those who could not afford any other form of training; to establish a minimum course of five years' duration; to require normally that each student should take his degrees in Arts at Leeds University; and should then spend two years in special Theological study. The College buildings sprang out of the stables which the Community found in their grounds. These were adapted and enlarged to form a quadrangular building capable of holding some forty students, who, together with the students in residence at the Hostel at Leeds, constitute a total number of about sixty-five. As a rule the students spend a minimum of one year at Mirfield—during which they read for the Intermediate Examination of the University; then they proceed to the Hostel at Leeds for two years to read for the final; and when that is passed return to Mirfield for the two years' Theological course.

ST. JOHN'S COLLEGE, JOHANNESBURG.—S. John's College was founded in 1898 by S. Mary's Church, Johannesburg. For a brief period during the Boer War it was closed down, but was opened again when the British troops occupied Johannesburg, and for a time it flourished. Then when the Government started schools of its own, S. John's fell on evil days, and the number of boys dwindled to less than fifty. The school was housed in wood and iron buildings belonging to S. Mary's, and had no play-field, little plant, and a considerable debt. The Bishop of Pretoria, as the only possible way of saving the school, asked the Community to undertake the working of it. The offer was accepted, and in January 1906 Fr. James Nash became Headmaster. At first it was uphill work, but the school from that time on has steadily increased in numbers and efficiency. Now it has a staff of fourteen—four members of the Community and ten salaried teachers—while there are nearly two hundred boys, including over sixty boys in the Preparatory School (a separate building), started in 1911, and staffed with lady teachers. A splendid site of eight acres, to which first five and quite lately a further ten acres have been added, was obtained in Jeoville, a most important suburb, and buildings designed by South Africa's greatest architect, Mr. Herbert Baker, were built from stone quarried on the spot. Towards the cost of these, over £10,000, Mr. T. M. Cullinan, of diamond fame, generously contributed £5,000. Since then there have been erected a fine gymnasium at a cost of over £2,000, a sanatorium, a laboratory, thanks largely to the Beit Bequest, and a workshop, the gift of the Dean of Wells.

S. John's is the only Church school for boys in the Transvaal, but, as there is a conscience clause, it is open to all denominations. It is an endeavour to supply a Christian education to the sons of those parents who believe that education divorced from definite religious instruction and influence is an unsatisfactory thing. It receives no aid from the State, and has to compete with heavily subsidised Government High Schools; indeed, one palatial school, costing fully £70,000, has recently been planted only a few hundred yards away. The school, in spite of this severe competition, continues to hold its own in both scholarship and sport, and produces a distinctive type of boy, which should prove increasingly to be of real value to the country.

It is hoped that a Teaching Order of lay brothers belonging to the Community may eventually be established.

The School still needs more accommodation—more class rooms—a permanent building for the Preparatory School which is now in a hired house—and above all a Chapel.

C.R. NATIVE MISSION, TRANSVAAL.—At the end of 1902 the Bishop of Pretoria asked the Community to undertake some work among the native people of his diocese. Previous to its arrival one Priest had been in charge of the native work throughout the diocese. The Community was given a small district, with Johannesburg as its centre. A beginning was made early in 1903. The brethren engaged in native work now live at the Priory, Rosettenville, and the College for Catechists and Ordinands adjoins it.

The work has grown rapidly. In 1903 there were three or four native Catechists working under the direction of one European Priest. There are now six European Priests, who are helped by five native Deacons and between fifty and sixty Catechists. Its area has remained practically the same throughout, *i.e.* roughly 5,000 square miles. In this is included the Rand, which is the sixty miles of gold-bearing reef that make Johannesburg the biggest gold mining centre in the world. Its work is twofold: (1) Along the reef, natives come in thousands from all parts of S. Africa, many of them Christians, the majority heathen; a great many “Christians gone wrong.” For these, Churches have been built, also schools, and, as far as money allows, teachers provided. (2) In the country the work is more settled, but it requires a great effort to get round sufficiently often to visit thirty-four Churches and give the people the Sacraments of the Church.

#### SOME MISSION MACHINERY

(1) *A College to train Catechists.*—The aim is to give all Catechists at least a year's training to fit them for their work. At this College are also trained native men for the ministry of the Church.

(2) *An Industrial Training School for Girls.*—This was opened on March 3rd, 1909, and provides for training in laundry, cooking, and housework.

(3) *Women's Work.*—Bible classes, etc., are held at the different centres by four ladies.

(4) *The Book Shop*—which sells most things, and more particularly Prayer-Books and Bibles.

*Numbers 2 and 3 are work of the S.P.G. in connection with the C.R. Mission.*

The Community aim is to build up a true Native Church in the country, with its own ministry, its own finance, its own organisation, all in communion with the Holy Catholic Church.

### The Society of the Divine Compassion, Plaistow

The Society of Divine Compassion is a Community of Priests, Deacons and communicant laymen, banded together in a common life of Poverty, Chastity, and Obedience. Though not tied down to any particular work by its constitution, the desire of the Society is to share and sanctify the experiences of the poor, to hallow commercial life, and to recognise the dignity of labour, a desire that was a leading impulse in the genesis of the Community, and the wish is that the activities may find scope in these directions. The Society may be said to have had its beginning in Oxford, where at a retreat conducted by Fr. Waggett, S.S.J.E., on January 20th, 1894, in the Chapel of Pusey House, which had been kindly lent by the Bishop of Oxford, then Principal of Pusey House, those who had been in retreat bound themselves by the Rule drawn up for them and the three vows. So after this retreat there emerged the first Novices of the "Society of the Divine Compassion," a name chosen to represent that aspect of the Divine attributes which they wished specially to hold up as the light of the world in social distress.

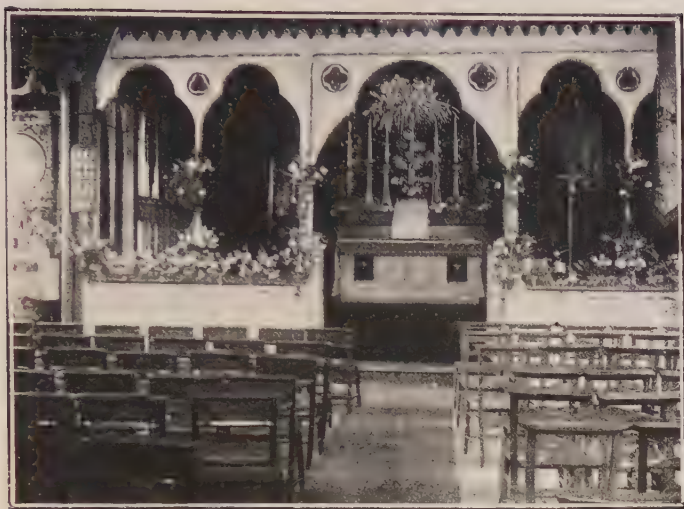
The two first members of the Society were professed by the Bishop of S. Albans (Dr. Festing) on January 20th, 1899, at S. Pancras Church, London, in the Vicariate of Dr. Paget, now Bishop of Stepney, who lent the Church and assisted Dr. Festing in the Office. The celebration of the Holy Eucharist, with the Bishop as Celebrant, preceded the Office. The habits, cords, and crucifixes laid on the altar were solemnly blessed, the vows of the kneeling Novices were made, each received his habit and was given the name whereby he should be known in the Community, and so, under Episcopal sanction and with Episcopal authority, the Society took its place among the newly revived orders



of Religious in the Church of England. The Rule, modelled on the Franciscan, had already received the approval of the Archbishop of Canterbury (Dr. Benson), who signed it and after the final clause added the characteristic note, "Mittat vobis auxilium de Sancto et de Sion tueatur vos. E. C." Dr. Festing was first Visitor, and in his Episcopate of S. Albans ordained a Brother, Deacon and Priest, believed to be the first since the Reformation, to be ordained Priest in a religious habit, by an Anglican Bishop.

Plaistow has been the primary scene of the activities of the Community. Here in 1893, at the request of the Bishop, two of the original members became responsible for the spiritual charge of the mission district that surrounds S. Philip's Church. The Church is a red brick building in a backwater of monotonous mean streets which lie off the main thoroughfare of the Barking Road. The population of the district forms just that type so hard to evangelise, and therefore was an irresistible appeal to the S.D.C. To make the dwellers in these unlovely streets believe that the Church really wants them, and that Christ needs them, has been the vocation of S. Philip's Church; and for some twenty years and more the Community has striven to make Christ live again in their midst. It is unnecessary to specify in detail the many-sided activities of the Society in the parish.

Some four or five years after settling in Plaistow there was a change in the ministrations at the East London Cemetery, and the Chaplain's work was taken up by the Society. The Cemetery lies in the mission district, and most of the parishioners are buried there. The Cemetery Chapel was made more fitting for its office, and the Annual Requiem in November is a notable service, bringing together a large number of the relatives of the departed to pray for the repose of their souls. At the end of the year 1901, and through 1902, during the smallpox epidemic, ten of the Brethren ministered to the patients at the Isolation Hospital at Dagenham in Essex. It was a unique opportunity, as many as 400 patients being at one time inmates, and practically under the sole spiritual charge of the Brethren. One of the Plaistow activities which aroused great interest, and has been followed in many other Churches was the production of "Bethlehem Tableaux," in which members of the mission congregation were assisted by some

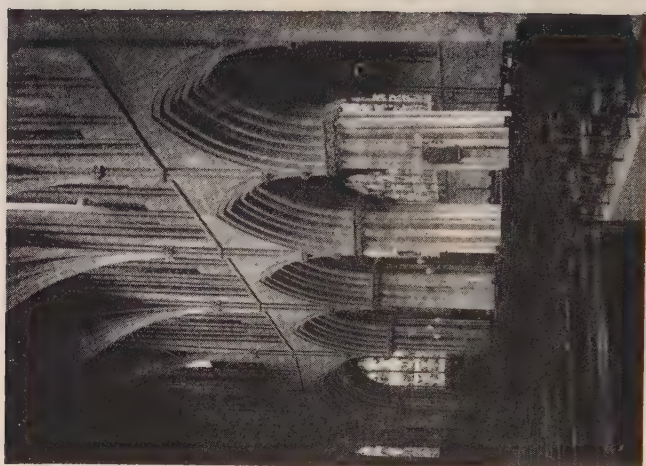


S. PHILIP'S, PLAISTOW (*see page 176*).

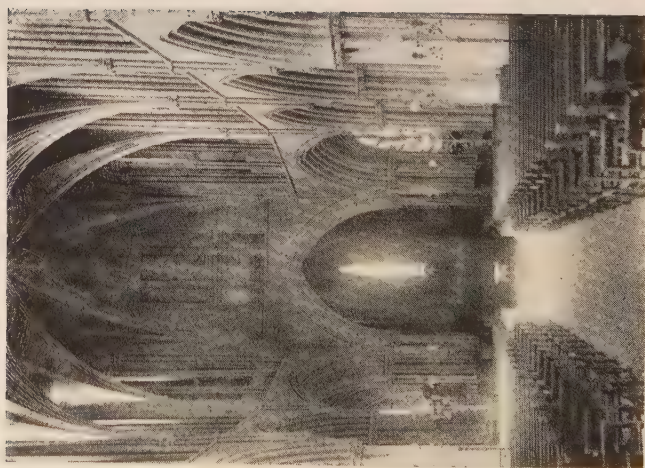


PERSHORE ABBEY (*see page 177*).

*To face page 176.*



PERSHORE ABBEY (see page 177).



PERSHORE ABBEY



of the Brethren. The great value of the Tableaux in evangelisation is generally recognised.

At the request of the Bishop of Bloemfontein (Dr. Chandler), a Brother went out in 1904 for educational work at Thiotse Heights, Basutoland, and was ordained Deacon and Priest there. After the accomplishment of good work he returned some years later, the need of the moment being met.

In 1905 the Society secured a house at Stanford le Hope, Essex, and it was solemnly blessed in May of that year. The House, known as "Potters Farm," admirably suited to the needs of the Society, has some ten acres of land, with farm buildings, and is sufficiently close to London to enable the Brethren at work in Plaistow to reach it with little expense. Here Novices can well test their vocation. The Brethren spend their time between the cells, the Chapel, the work in the House, and the work outside. There was no need for any building, the house and a shed being adapted for the Monastery, the stable being turned into a Chapel, and the garden and ground adjoining into a monastic enclosure, by the labour of the Brethren and others. A permanent home in Plaistow, to avoid the inconvenience of rented houses, received its first start by the purchase of a house next door to where the Brethren were housed, and which was offered for sale. The handicrafts of the Society include a printing press, known as the Whitwell Press, watch-making, and decorative work.

The Society is greatly aided by its band of Associates.

### The Order of S. Benedict, Pershore

The revival of the Benedictine Order in the Church of England, apart from the efforts of Fr Ignatius, was due to Aelred Carlyle, whose story is an interesting one. The call came to the Religious Life in 1887, when he became one of a number of Oblates under a Superior. This Community had a brief life, and upon it being dissolved by the Superior, Carlyle, with his consent, gathered round him some ten young men at Ealing, where they spent as much time as possible in prayer and mutual help. This "quasi-common life," under Carlyle as Superior, lasted for two years. A second band of Oblates was formed at Chatham, having the same object in view. In 1895 a like-minded friend,



who resided in the Isle of Dogs, London, invited Brother Aelred to join him there. "A house was ready; the opportunity for combined action and devotion was offered; this he was resolved to accept for himself and very anxious to see who among the Oblates was willing, ready, and able to devote himself definitely to the Religious Life there." He made a fervent appeal to the Oblates, but obtained no response, and so Brother Aelred was the only Oblate to go and live in the Isle of Dogs, where he worked for three years in the parish of Christ Church under the Vicar, the Rev. D. G. Cowan.

It was when Carlyle was an Oblate that the late Archbishop Temple became acquainted with him and his ideals. Five years later Dr. Temple, who was then Archbishop of Canterbury, gave his authorisation for Brother Aelred's profession under the original Benedictine Rule. In May 1902, the Archbishop, in compliance with a petition from the Benedictine Brethren, praying him to sanction the election of Brother Aelred Carlyle, founder of the Community, to be their Abbot, solemnly approved and signed the canonical election of Brother Aelred as first Abbot of the Community. Thus, for the first time since the dissolution of the Religious Houses at the Reformation, did the Church, in the person of the Archbishop of Canterbury, formally grant authorisation for the revival canonically of the Benedictine Order.

At the time of the election, Abbot Brother Aelred and the members of the Community were not living in the Isle of Dogs, but at Caldey, a small island just off the coast of South Wales, near Tenby. Shortly afterwards, through the kindness of Viscount Halifax, in 1902 the Monastery was removed to Painsthorpe, Kirby Underdale, about fifteen miles from York. The works at Painsthorpe consisted chiefly in teaching the Faith to the children, visiting the sick, embroidery, metal working, farming, etc., combined with the usual Hour Offices and devotion. A Chapel was provided for them at Painsthorpe. About three years later the Community once more returned to Caldey, which had been bought in its entirety for the Benedictines. It was with great regret Painsthorpe was relinquished, but there had been a keen desire to obtain a place rich with monastic historical associations such as Caldey was, and able to be adapted to their religious development as an Order. The

buildings on the island were put into a state of decent habitation, the Chapel was restored, and a scheme outlined for the fullest utilisation of Caldey as a Benedictine centre. A large number of Associates throughout the country aided the order with prayers and alms, and it appeared fully established in loyal submission to the Catholic Church in England.

It is impossible to go into the sad record of the difficulties which ended in the secession of the Abbot and a number of the Community to Rome in 1913. Questions of a legal nature regarding the property were raised, and the upshot was that Caldey remained in the possession of the secessionists, the Brothers who remained faithful to the Church acquiring Pershore Abbey, which, gifted to the Benedictines of Caldey under conditions, was restored to the owner in 1914 and placed at the disposal of the faithful Brothers. With the full sanction of the Bishop of the diocese, who dedicated the house on May 1st, 1914, the Order of S. Benedict continues its life at Pershore. The Archdeacon of Warwick (Ven. J. H. F. Peile), Lord Halifax, Mr. Athelstan Riley, and Mr. H. W. Hill were instrumental in securing this happy result, and there is no break in continuity or life. The Head of the Order is Fr. Denys.

The subjoined letter from the Archdeacon of Warwick, addressed to "The Church Times," marks the sympathy and encouragement with which the Benedictine revival now associated with Pershore is sustained even in unexpected quarters within the Church.

"Sir,—The announcement appears this week of the opening of a Benedictine House at Pershore in communion with the Church of England. I should like, with your permission, to state briefly the reasons why I have thought it right that my name should be appended to that announcement.

"In the first place, I can speak with such authority as is given by personal knowledge. It has been my duty as Archdeacon, acting on behalf of the Bishop of Worcester, to discuss with the Brethren who form the nucleus of the Society the conditions on which the Bishop can grant and they can accept the Episcopal sanction. I can testify that throughout the negotiations they have shown themselves eminently reasonable, loyal, and ready to be guided by him.

"Secondly, I have hopes that my name may in some

degree serve to reassure some who would otherwise suspect this as a party movement. So far as I am known at all, I am known as a Moderate Churchman ; and, as such, I desire to remind (or inform) Church people that we are here dealing with men who have resolutely clung to their English Churchmanship through grave trials and anxieties.

“ But my chief motive for addressing you is a profound conviction that in our Church also there are some whose spiritual needs and powers can be fully realised only in the life of prayer and contemplation under a Rule. We may regard them as ‘ weaker brethren ’ or, more rightly perhaps, as a spiritual asset of enormous potential value to a Christian society. In either case, it is surely a pity if all we have to offer them is the choice between rejecting their vocation and transferring themselves to the Roman Obedience.

“ The Benedictine House at Pershore is making a sane and serious effort to meet this spiritual need within our own communion ; and, in my opinion, that effort deserves the sympathetic consideration of earnest Churchpeople of every shade of opinion.

“ I am, yours faithfully,

“ JAMES H. F. PEILE,

“ *Archdeacon of Warwick.*

“ GREAT COMBERTON,

“ *March 1.*”

*APPENDICES*





## APPENDIX I

### LIST OF SISTERHOODS IN ORDER OF FOUNDATION OR ORIGIN

- 1845. Holy Cross, Park Village. Dr. Pusey.
- 1847. Community of S. Thomas the Martyr, Oxford. Canon Chamberlain.
- 1848. Nursing Sisterhood of S. John the Divine, S. John's House.
- 1848. S. Mary the Virgin, Wantage. Rev. W. Butler.
- 1848. Society of the Holy Trinity, Devonport. Miss Sellon.
- 1849. Society of the Holy and Undivided Trinity, Oxford. Miss Marian Hughes.
- 1851. All Saints', Margaret Street, London. Rev. W. Upton Richards and Miss Harriett Brownlow Byron.
- 1852. S. John the Baptist, Clewer. Canon T. T. Carter.
- 1855. S. Margaret's, East Grinstead. Rev. J. M. Neale.
- 1855. S. Mary the Virgin, Brighton. Rev. A. Wagner.
- 1856. All Hallows', Ditchingham. Miss Lavinia Cross.
- 1857. The Holy Cross, London. Rev. C. F. Lowder and Miss E. Neale.
- 1858. S. Andrew of Scotland, Joppa, Edinburgh. Mrs. John Mackenzie.
- 1858. S. Peter, Horbury. Canon Sharp and Mrs. Sydney Lear.
- 1861. S. Peter, Kilburn. Rosamira and Benjamin Lancaster.
- 1863. S. Mary and S. Modwenna, Dundee. Mrs. Bolland.
- 1865. S. Wilfrid, Exeter. Rev. J. G. Pearse.
- 1865. The Holy Name, Malvern Link. Rev. G. Herbert.
- 1866. Sisters of the Poor, Edgware. Rev. H. Nihil and Miss Hannah Skinner.
- 1866. Sisters of Bethany, Lloyd Square, London. Miss E. A. Benett.
- 1866. S. Mary the Virgin, Wymering. Rev. G. Nugee.
- 1867. The Holy Rood, North Ormesby. Mrs. Teresa Newcomen.
- 1868. S. Mary and S. John, Chiswick. (Incorporated with S. Margaret's, East Grinstead, 1910.)
- 1868. Sisters of Charity, Knowle, Bristol. Rev. A. H. Ward.
- 1868. S. Mary and S. Scholastica. Fr. Ignatius, O.S.B.
- 1869. Reparation, S. Alphege, Southwark. Rev. A. B. Goulden.
- 1870. Scottish Society of Reparation, Aberdeen. Mrs. White.
- 1870. Sisters of the Church. Miss Emily Ayckbowm.
- 1871. The Paraclete, Croydon. Rev. A. Tooth.
- 1874. S. Laurence, Belper. Rev. E. A. Hillyard.

1877. The Blessed Virgin Mary, Stone. (Incorporated with S. John the Baptist, Clewer, 1910.)
1879. S. Denys, Warminster. Canon Sir J. E. Philipps, Bart.
1879. S. Katherine, Fulham. Miss Paulina Mary Granville.
1883. The Epiphany, Trurq. Bishop G. H. Wilkinson.
1883. The Resurrection, Grahamstown. Mother Cecile and Bishop Webb.
1891. The Comforter, Baltonsburgh.
1894. The Incarnation, Saltley. Mother Gertrude Clare.
1894. The Ascension, London.
1895. S. Michael and All Angels, Hammersmith. Mother Ellen.
1896. The Holy Family, Cromwell Road, London. Five members of the Guild of the Epiphany.
1897. The Servants of Christ, Pleshey.
1899. Our Lady of Nazareth, Dover.
1902. S. Mary the Virgin, Dublin. Canon Travers Smith.
1905. The Precious Blood, Hendon. Rev. Arnold Pinchard.
1906. S. Francis, Dalston.
1907. The Love of God, Oxford.
1912. The Divine Love, Hanwell.
1915. S. John the Evangelist, Dublin. Rev. F. S. Le Fanu.
1916. S. Michael and All Angels, Bury St. Edmunds.

## RELIGIOUS ORDERS FOR MEN

1863. Order of S. Benedict. Rev. J. L. Lyne (Fr. Ignatius).
1866. Society of S. John the Evangelist, Cowley, Oxford. Rev. R. M. Benson.
1891. Society of the Sacred Mission, Kelham. Fr. Kelly and Bishop Corfe.
1893. Community of the Resurrection, Mirfield. Bishop Gore.
1894. Society of the Divine Compassion, Plaistow. Rev. The Hon. J. G. Adderley.
1902. Order of S. Benedict, Pershore. Aelred Carlyle.

## APPENDIX II

### LIST OF RELIGIOUS COMMUNITIES IN THE CHURCH OF AMERICA

By kind permission of the Editor of "The Living Church Annual," published by The Young Churchman Co., Milwaukee, a list is appended of the Religious Orders for men and women in the Church of America.

#### FOR MEN

##### **The Society of Mission Priests of S. John the Evangelist**

(Founded at Cowley, in England, 1865 ; established in this country in 1872.) The Society is formed for the mutual assistance of its members in striving after Christian perfection, by obedience to our Lord's counsels, and for the advancement of God's glory by such mission work as God in His providence may suggest. Lay brothers are associated with the Priests in dedication of life and work. The Mission Church of S. John the Evangelist, Boston, Mass., is the centre of the Society's work in the United States. Among external works, the Fathers give themselves especially to the preaching of missions, where their assistance is invited by the Parochial Clergy, and the conducting of retreats for Clergy, Religious Communities, and devout lay people. Superior, the Rev. H. P. Bull. Address : The Rev. Father Superior, 33 Bowdoin St., Boston.

##### **The Order of the Holy Cross**

(Founded 1881.) A Religious Order for Priests and laymen. Objects : The cultivation of the spiritual life of its members and the practice of good works, especially in the conducting of missions, conferences, and retreats. The Order has charge of S. Andrew's School for mountain boys at Sewanee, Tenn., and Kent School for boys at Kent, Conn. Applications and communications may be addressed to the Father Superior, O.H.C., West Park, N.Y.

#### THE SOCIETY OF THE OBLATES OF MOUNT CALVARY

An Association of Clergy and Seminarians united with the Order of the Holy Cross in a life of devotion for the fulfilment of their priestly vocation. The members of the Society are pledged to live under a Rule suited to their condition of life ; and they share with



the Order in its spiritual works of mercy, and, in part, in its devotional observances.

### **The Congregation of the Companions of the Holy Saviour**

A Society of Priests and candidates for Holy Orders, living under a Rule for the strengthening and development of their spiritual and sacerdotal life. Its work is mainly parochial. Retreats for Priests are held during the year. Master of the Congregation, Rev. F. D. Ward, 1606 Mifflin St., Philadelphia.

### **Congregation of the Good Shepherd**

(Founded on the Feast of the Nativity of the Blessed Virgin Mary, September 8th, 1908.) Its object is to encourage Priests of the Anglican communion to give themselves to God in an unmarried life; to help such Priests to attain greater efficiency and holiness by means of a Rule of Life and an association of sympathy and love; to search for and encourage vocations to the priesthood amongst boys and young men; to defend and spread the Catholic Faith and to assist the Bishops in their missionary work as opportunity offers. Membership consists of Priests, Deacons, and candidates, postulants, and aspirants for Holy Orders. For information address Rev. H. C. Dana, East Providence, R.I.

### **S. Barnabas' Brotherhood**

(Founded 1913.) A Religious Order of laymen. Object: The dedication of one's life to the glory of God and the salvation of souls in the life of prayer, and in nursing and caring for men and boys of the sick poor in free homes and hospitals for convalescents, incurables, insane, inebriates, and aged. Penitentiary and mission work is allowed, but not Diocesan mission work, lay reading, or settlement work. This is not a teaching Order. The Order has charge of St. Barnabas' Free Home for Convalescent and Incurable Men and Boys at McKeesport, Pa. Applications and communications may be addressed to the Brother Superior, S.B.B., McKeesport, Pa.

## **FOR WOMEN**

### **The Community of S. Mary, Peekskill, N.Y.**

(Founded 1865.) Visitors, the Bishops of New York, Tennessee, Milwaukee, Chicago, and Iowa. The Mother House of the Community is at Peekskill, N.Y., where is also the Novitiate of the Eastern Province. The Novitiate of the Western Province is at Kemper Hall, Kenosha. The Institutions of the Community of St. Mary are as follows:

There are three boarding and day schools for young ladies, viz. S. Mary's School, Mount St. Gabriel, Peekskill, N.Y.; Kemper Hall, Kenosha, Wis.; and S. Katharine's Hall, Davenport, Iowa. The charitable institutions are: The House of Mercy for the reformation of fallen women, S. Agnes' House and S. Saviour's Sanatorium, 214th St. and Bolton Road, New York; S. Mary's Free

Hospital for Children, 407 W. 34th St., New York, and in connection with this a convalescent summer house for children at Norwalk, Conn., and the Noyes Memorial Home, Peekskill, N.Y.; a summer seaside Home for poor children, at Great River, Long Island; also Trinity Mission, 211 Fulton St., New York; S. Mary's Home for Children and Free Dispensary, 1251 Jackson Boulevard, Chicago, Ill., with a summer home at Kenosha, Wis.; S. Mary's Mission on the Mountain, Sewanee, Tenn.; S. Mary's Mission in the Cathedral parish, Chicago. Chaplain-General, the Rev. Shirley C. Hughson, O.H.C.

### **The Sisterhood of S. John Baptist, New York**

(Founded at Clewer, England, in 1851, and affiliated as an independent branch in America in 1881.) Visitor, the Rt. Rev. D. H. Greer, D.D., LL.D., Bishop of New York; Warden, Rev. W. R. Damuth; Chaplains, Rev. G. R. Underhill, Rev. J. G. Hatton. Mother House and Novitiate, 233 E. 17th St., New York. The works of the Sisterhood are: (1) Church Work Room (Ecclesiastical embroidery), 233 E. 17th St., (2) S. John Baptist School, 231 E. 17th St., a boarding and day school for young ladies. (3) S. Andrew's Hospital for Convalescent Women and Children, 213 E. 17th St., New York, including S. Andrew's Rest, Woodcliffe, Berger Co., N.J. (4) Holy Cross House, a boarding house for working girls, and Holy Cross mission work among the poor on the east side, New York City. (5) S. Anna's, Ralston, N.J., a Home for wayward girls, 16 years old and upward. (6) S. Michael's Home, Mamaroneck, N.Y., a Reformatory, chiefly for young and hopeful cases. (7) S. Margaret's Home, Ralston, N.J., an industrial school for orphan and other girls. (8) S. Elizabeth's House, 201 E. 82nd St., Portland, Oregon. (9) The Sisters also have charge of S. Helen's Hall, Portland, Oregon, a diocesan boarding and day school for young ladies.

### **The All Saints' Sisters of the Poor, 801 N. Eutaw St., Baltimore**

"Home of the All Saints' Sisters of the Poor of Baltimore City." This Sisterhood was founded in London in 1851, under the late Rev. W. Upton Richards. Affiliated and established in this country, 1890. Visitor, the Bishop of Milwaukee. Chaplain, the Rev. Father Superior, O.H.C. The Mother House of the Community is at 801 N. Eutaw St., Baltimore, Md.

The works of the Sisterhood are: *In Baltimore*—Ecclesiastical embroidery in the Mother House, where orders for altar breads are also received. Mission work in Mt. Calvary parish, and in S. Mary's Church for coloured people, including Guilds for women and children. A School for girls living in the parish of S. Stephen the Martyr. A Home for girls, Warwick Avenue, Walbrook. S. Mary's Home for little coloured boys, corner Gilmore and Pressman Sts. *In Philadelphia*—Mission work in S. Clement's Parish, and a Home for aged women, 2018 Race St.

**The Sisterhood of S. Margaret, Boston, Mass.**

(Incorporated.) An affiliated House of S. Margaret's, East Grinstead, England, founded in 1855 by the late Rev. Dr. J. M. Neale; established in Boston in 1873. The Mother House of the Community is at 17 Louisberg Square. The Sisters have in connection with the Mother House a work room for Church embroidery. They work in connection with the Church of the Advent, and S. Augustine's Church for coloured people, and have a small Hospital (S. Monica's) for coloured folk. They also have charge of the Children's Hospital, Boston; S. Barnabas' Hospital, Newark, N.J.; S. Mark's Home, Philadelphia; S. Katharine's Home, Jersey City; S. Michael's Home, W. Philadelphia, and work in the parishes of S. Mark's, Philadelphia; the House of Prayer and Grace Church, Newark, N.J.; S. John's, Duxbury, Mass.; Grace Church, Utica, N.Y.; and S. John the Evangelist's, Montreal, where they have a Home for Incurables. During the summer months the Sisters take charge of several seashore and country Homes.

**The Sisterhood of the Holy Nativity**

(Founded in 1882, by the Rev. C. C. Grafton, afterward Bishop of Fond du Lac.) This Sisterhood is engaged principally in parochial and mission work. The Mother House and Novitiate are at Fond du Lac, Wis. In Wisconsin the Sisters are working at the Cathedrals of Fond du Lac and Milwaukee, and have a House on the Oneida Reservation, where they established the lace industry among the Indian women. In the East they have two Houses, one in Providence, R.I., where the Sisters work in St. Stephen's parish and in St. Mary's, E. Providence; the other in Portland, Me., with work at the Cathedral. The Sisters are also working at the Church of S. Mary the Virgin, New York City. The Sisters visit parishes at the Rector's request, remaining for some time, and giving temporary aid in parish work, viz. the formation of guilds, gathering the unbaptized, preparing persons for Confirmation, etc. Where missions are being held, they often go to aid the Missioner. The Ecclesiastical embroidery rooms and the altar bread department are at the Convent, Fond du Lac, where there is also a picture department, through which the Sisters try to do a missionary work by furnishing devotional cards for the Holy Eucharist, and cards for Christmas, Easter, and other occasions, conveying Church teaching. They have a free Lending Library, for sending out Church books by mail, with no expense to the borrower, except the return postage.

For information, address the Rev. Mother Superior, Convent of the Holy Nativity, Fond du Lac, Wis.

**Sisterhood of S. John the Evangelist**

Chaplain, the Rev. Henry C. Swentzel, D.D.; Superior, Sister Mary, Mother House, 492 Herkimer St., Brooklyn. The works of the Sisterhood are: Orphan Home, Home for the aged, and S. John's Hospital on the Church Charity Foundation.

**The Sisterhood of the Holy Child Jesus, Albany, N.Y.**

Under the direction of the Bishop of Albany. At work in the Cathedral, Albany, and S. Paul's parish, Troy; and in charge of the Child's Hospital, Albany; the Summer Hospital and Industrial School at S. Christina Home, Saratoga Springs.

**The Sisterhood of the Good Shepherd, St. Louis, Mo.**

In charge of Bishop Robertson Hall, the Diocesan School for Girls. Visitor and Chief Pastor, the Bishop of Missouri.

**The Sisters of Bethany**

Under the direction and pastoral care of the Bishop of Louisiana, and in charge of the Children's Home, 609 Jackson St., New Orleans. Rev. A. R. Edbrooke, Chaplain.

**The Society of the Epiphany, Washington, D.C.**

Founded in 1807, by the first Bishop of Washington. Visitor, the Bishop. The work of the Sisterhood is, "For the glory of God, protecting and training the young, giving spiritual help to women living in the world by providing retreats and instructions for them, and any other work of mercy to which God may call." For information, address to the Sister Superior, 3017 O Street, Washington, D.C.

**The Community of the Transfiguration**

(Incorporated.) Founded 1898. Mother House, Bethany Home for girls and Bethany Home for boys at Glendale, O. Supports a large mothers' meeting and a sewing school in connection with S. Luke's Church, Cincinnati. Carries on S. Ann's House, a Home for old women, and S. Paul's School of Church embroidery. (Address, Mrs. Christopher, 225 W. 7th St., Cincinnati.) Visiting and relief work among the poor and sick; also a day school and work among the poor in North Carolina mountains. In charge of S. John's Orphanage, 2619 Franklin St., Cleveland, Ohio; and of Holy Cross House, a Home for crippled children, 5609 Whittier Avenue, Cleveland, Ohio. Visitor, the Bishop of Southern Ohio; Chaplain, Rev. Paul Matthews. Address, The Mother Superior, C.T., Bethany Home, Glendale, Ohio.

**Sisterhood of S. Joseph of Nazareth**

["Society of S. Joseph of Nazareth."] (Incorporated 1892.)

Bronxville, New York. The Society has for its first object "the mutual improvement in religious knowledge of its members and the furtherance of religious belief by means of the Religious Community Life, and afterwards, the exercise of charity in teaching and training the young." The Sisterhood has under its care S. Martha's, a training school for girls of good character at Bronxville, N.Y. For information address the Mother Superior, Bronxville, N.Y.



**The Order of Deaconesses of the Diocese of Alabama**

The Deaconesses have charge of the two Orphanages of the Church Home, Mobile; they teach in the schools in the Orphanage for girls, and visit the sick and afflicted of all races in the city of Mobile. Address, Church Home, Mobile, Ala.

**Sisterhood of the Holy Communion, New York**

Visitor, the Bishop. Pastor, Rev. Henry Mottet, D.D. (Incorporated December 2nd, 1892.)

The Sisterhood was organised by Dr. Muhlenberg in 1852. The works of the Sisterhood are parish visiting, nursing, the altar service, Clergy, and Choir vestments, and such assistance as they can render the Parish Clergy in the prosecution of their work. The Sisters' House is located at 328 Sixth Avenue.

**The Sisters of the Annunciation of the Blessed Virgin Mary**

(Incorporated, February 1893.) The Rev. L. T. Cole, D.D., Warden; the Rev. H. A. Dows, Chaplain. Has charge of the House of the Annunciation, the Mother House of the order, and of St. Elizabeth's House, the Summer Home, Wilton, Conn. Incurable and crippled girls between the ages of 4 and 16 are received and cared for. Application to be made to the Mother Superior, cor. Broadway and 155th St., New York, N.Y.

**Congregation of the Holy Name of Jesus**

Visitor, the Bishop of Long Island. Chaplain, Rev. A. C. Wilson. Mother House, Holy Name Convent, 419 Clinton St., Brooklyn, N.Y. Daily free kindergarten. Religious articles and books, grocery and clothing department, Ecclesiastical embroidery and retreats. Parish work and guilds at St. Paul's Church, Clinton and Carroll Sts., Brooklyn. S. Raphael's House, South Hadley, Mass., for work with students at Mount Holyoke College. S. Clare's House, 253 Washington Avenue, Brooklyn, N.Y., a Home for young ladies attending Pratt Institute; and work among Church girls and other college students. Holy Name School, a boarding and day school for girls, Brooklyn. Address Rev. Mother Superior, 419 Clinton St., Brooklyn, N.Y.

**The Order of the Sisterhood of S. John the Evangelist, Denver**

Founded by the Bishop of Colorado, February 2nd, 1904. A diocesan institution. The Sisters work in parishes and missions throughout the diocese, under the appointment of the Bishop.

**Community of S. Saviour, San Francisco, Cal.**

Visitor, the Bishop of California. Warden, Rev. C. N. Lathrop; Mother Superior, Gertrude Paula, Maria Kip Orphanage.

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